

IMPROVEMENT ERA.

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TABLE OF CONTENTS.

| | | |
|--|---------------------------|--------------|
| Portrait of Col. Nephi W. Clayton..... | | Frontispiece |
| The Whole Law..... | Prest. Francis M. Lyman | 481 |
| Do Best Your Nearest Duty..... | | 484 |
| A Week in a Box Canyon II, ERA Prize Story.... | Malcolm Little | 485 |
| New Life, a Poem..... | | 491 |
| Is the Marble at Fault?..... | Henry W. Naisbitt | 492 |
| A New People Discovered..... | | 498 |
| Sunshine Through the Shadows, A Poem | Annie G. Lauritzen | 500 |
| A Sermon on Purity..... | President Joseph F. Smith | 501 |
| Stick to Your Bush..... | | 506 |
| An Interesting Testimony..... | Joseph W. McMurrin | 507 |
| A Word to Parents..... | | 510 |
| Talks to Young Men, VII—Manners..... | | 511 |
| An Honest Trade Well Mastered..... | | 515 |
| Our Tell-Tale Looks and Actions..... | Edwin F. Parry | 516 |
| The Reign of Law..... | W. A. Howard | 521 |
| A Millionaire's Advice..... | | 528 |
| Some Mistakes Made While Preaching the Gospel | W. A. Morton | 529 |
| Courtship and Marriage..... | Joseph E. Taylor | 532 |
| Some Leading Events in the Current Story of the World—The Treaty With Cuba—South American Republics and the Monroe Doctrine—An Uprising in Macedonia—Some Good Books for Young People's Libraries—Reforms in Mexico | Dr. J. M. Tanner | 537 |
| Make Growth not Wealth Your Goal..... | | 543 |
| Editor's Table—Seventy-Third Annual Conference of the Church..... | | 544 |
| Love and Law..... | President Joseph F. Smith | 547 |
| President Brigham Young—Nephi W. Clayton | | 550 |
| In Lighter Mood..... | | 553 |
| Our Work—Annual Reports—Summer Recreation —Friends in Japan—The Annual Conference.. | | 554 |
| Events of the Month..... | Thomas Hull | 557 |

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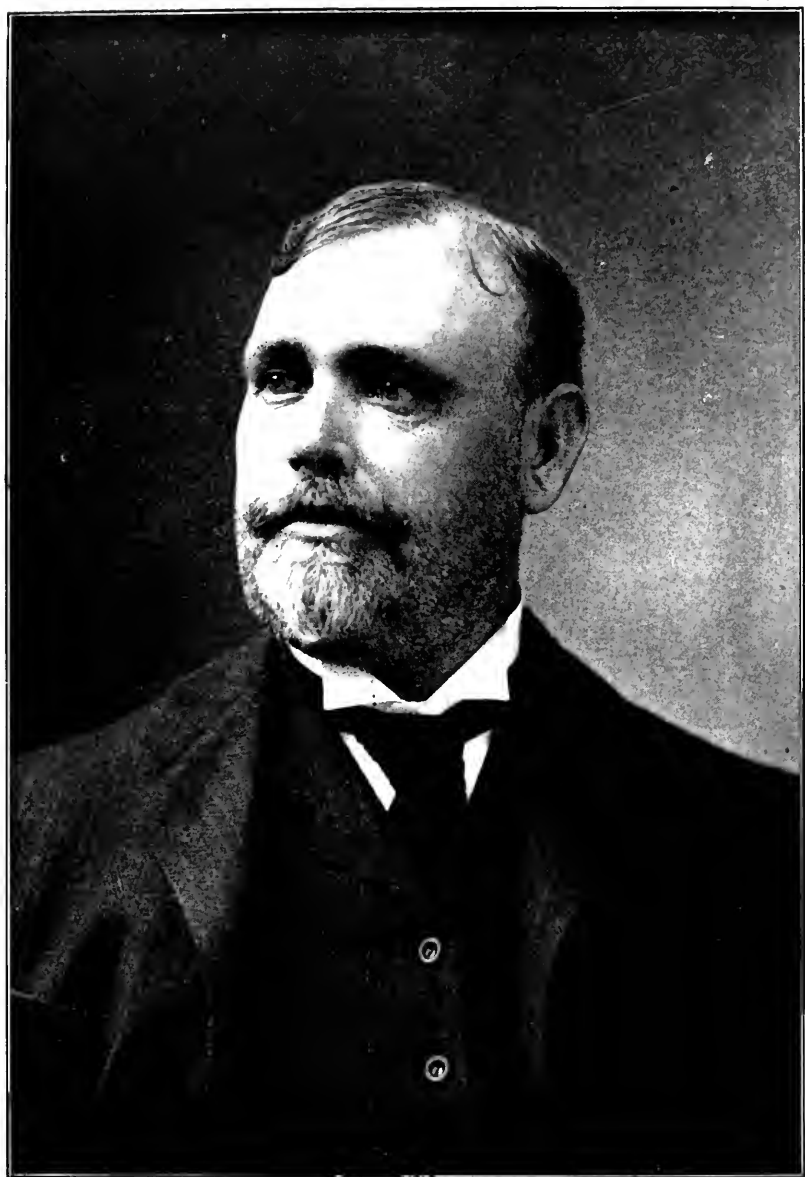
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NEPHI W. CLAYTON
Third General Secretary Y. M. M. I. A.

IMPROVEMENT ERA.

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MAY, 1903.

No. 7.

THE WHOLE LAW.

BY APOSTLE FRANCIS M. LYMAN, PRESIDENT OF THE EUROPEAN
MISSION, LIVERPOOL, ENGLAND.

Some time ago an elder told me the story of his life. He had come into the Church under peculiarly trying conditions. He gave up a profitable profession, and disappointed his family and friends for the sake of accepting the gospel. Instead of his former professional labors, he was compelled to support himself with manual toil, and he had many hardships to bear. It was a joy to do all this, because he knew of the divinity of the Prophet Joseph's mission, and that the gospel is upon the earth with all its authority and power. But he confessed that in spite of his testimony of its righteousness as a part of the gospel, he had not lived in obedience to the law of tithing. It was a pleasure for him to give both time and means for the work of the Lord, but he had not yet brought himself to give definitely and regularly one-tenth of his income. This man was singularly eloquent in preaching the gospel; and he could hold congregations spell-bound, as he bore his earnest testimony of what the Lord is doing among

the children of men. He was temperate in his habits, living in strict accordance with the Word of Wisdom. In all respects except tithing, he seemed to be a safe, faithful man.

There are many who are living some principles well, but comparatively few who are living the whole law of the gospel. Some fast well, but are ever behind with their tithing. Some pay tithes strictly, but cannot resist drinking a little, chewing tobacco, or drinking tea and coffee. Some obey the Word of Wisdom, but are profane. Some are irreproachable in their language, but are lax in attending meetings. Some obey all these commands literally, but manifest harshness towards those who fail in any. Some seem to have faith and the spirit of testimony, but obey imperfectly the letter of the gospel. Some obey the letter, but are, without realizing it, very poor in spirit.

There are good qualities in every soul. We seldom meet any one who is wholly determined to do wrong, though there are some who deliberately abandon themselves to lives of sin, and lose all regard for virtue and integrity. From such we should keep our distance, because, unless it is our duty to associate with them, they will probably do us more harm than we will do them good. Most people, however, are trying in their own way to do right. They fail in many things, because they are not strenuous enough, or do not know well enough how, to do what they ought. They have inherited weaknesses from their forefathers, or have become weak through their own transgressions. When the gospel comes to them, if they earnestly desire to do the will of the Lord, He pleads with them through His Spirit and leads them to understand the truth. When they accept the gospel, they receive both understanding and strength. Their strength may not be very great at first. They may feel the old sinful tendencies within them, but if their faith has been real and their repentance sincere, they are able to stand. As time passes, the doing of the simple, plain duties of the gospel brings more strength. They grow a little, and though they may not notice it, they become established in the truth, and gain power over themselves.

It is important that we should accept all light when it is given to us. If we learn a law and neglect to obey it, we do ourselves an injury. No law was ever given by the Lord that could

not be obeyed. In some cases obedience is imperfect, because we are imperfect. Not many of us love our neighbors as ourselves, and until we have had more training and experience than we now have, we are hardly able to do so. The laws, however, against stealing, murdering, taking the name of Deity in vain, partaking of such things as are forbidden by the Lord, and withholding what we owe Him in tithes and offerings, we can obey perfectly if we will. The honest endeavor to obey the whole of the law is the only means of obtaining the safe, well-balanced character so necessary for us all. If we neglect any part, we hinder our growth.

It is well to keep in mind that sooner or later we must come into harmony with all the commandments of the Lord. While we are guilty of breaking one law, we will be reckoned among the transgressors. Our title to eternal life is guarded for us, as it were, in a combination safe, and there it will remain until we have learned the system and actually do open the vault. We may have been told the combination and memorized the figures and turns, but mere knowledge will not open the doors. We may turn to some of the figures and pull with all our strength, but the way is sealed, we cannot enter. If we miss only one number, and apparently the least important, our efforts are vain. There is a unity in the combination; all parts are essential. So it is with the laws of the Lord. It is necessary that we learn them and obey them all. They were carefully prepared and demonstrated before being given to us, and are exactly fitted for our necessity. They are a unity, no part can be rejected permanently without rejecting the code. Eternal life will never be given to us until we obey every part of the gospel.

A man should be clean and sweet and pure in all his habits; he should also be firm and reliable, industrious and progressive, brave in advocating the right and defending the weak. To be all this, he must study himself and discover his faults and the best remedy for them. He should be merciless in acknowledging his mistakes to himself and the Lord, and to others if they are concerned. Nothing destroys more quickly this power to improve than his turning a deaf ear to conscience, and excusing himself by others' failings and the frailty of the flesh. And when he becomes

conscious of his wrong, as a consistent man, he must turn about in earnest and do better.

Though the Savior was tempted above all other men, he maintained his perfect innocence. He has commanded us to be perfect also. He is the way, the light, the pattern in all things, and when we have taken upon us his name, he expects us to follow him. He would rejoice to have us live without sin, and the nearer we do approach the condition of sinlessness the better pleased he is. The Lord is ever ready to forgive a repentant sinner, who seeks him aright, even if the sins committed have been many and great, but he does not wish us to live in sin or disobedience for a single moment, just because he can forgive. If we love him, we will keep his commandments, not those that are easy for us alone, but them all. It is impossible for mortals to realize how much the Lord loves us, and how willing he is to bless us, if we will make it possible. Being perfect in wisdom as in all other qualities, he will bless only when it is wise to do so, and we by our own actions determine that to a great extent.

Our motto should be, then, to do our whole duty well, being ever charitable to others who may be weaker than ourselves, and never jealous of those who may be better and stronger. So thoroughly should we know the Holy Spirit that when he whispers we will hearken, and when he admonishes we will obey. By living such lives, we can always be forewarned of danger, prepared for trials, and ready to respond at once to any call that is made upon us, whether it be to take up new labors in life or to lay aside all the works of mortality, and pass behind the veil.

DO BEST YOUR NEAREST DUTY.

Mr. George B. Cortelyou, the new Cabinet officer, was asked one day, if, as a boy, he had determined upon a public career. His answer gave the keynote to his character.

"No, I think not," he replied, "I have never planned very far ahead nor looked out much for future prospects. As a boy I was taught to do, in the very best way I could, the thing that lay nearest to my hand, and that little rule has been an impelling principle of my life."

A WEEK IN A BOX CANYON.

THE "IMPROVEMENT ERA" PRIZE STORY.

BY MALCOLM LITTLE, STUDENT AT THE LELAND STANFORD
UNIVERSITY, CALIFORNIA.

II.

One place might afford me security—the cave I had seen in the opposite cliff. This would serve as well for concealment as for a point of observation. Accordingly, filling my canteen from the troughs, with my wallet, I climbed the smooth, inclined rocks to where the cedar made a dark shadow against the white bluffs. By the limbs, I pulled myself up, as the full moon, rising into the tree-tops on the eastern heights, shot its rays far into the cavern, revealing an area of white sand the size of a large living room. With my knife, I cut boughs for a bed, ate hungrily of the meat and crumbs, and before the round face had looked well into the bottom of the canyon, was fast asleep.

When I awoke, the sun was on the upper plateau. I looked out; a coil of smoke rose spirally from the chimney of the cabin, and I saw Burley walking about as if subjecting the premises to a careful inspection. He stopped at the window where I had stood, and seemed to scrutinize the soil, picked up the can and turned it over and over. It was strange that, daring as he was reported to be, he had not the night before come out to allay his fears. Darkness might have subtle terrors for him, too strong for his physical courage to combat.

All day I kept behind my screen. The sun rose still higher,

filling the canyon with summer heat, passed to the west, and it was night. Burley had not left the cabin. I ate the last piece of jerked beef and crumb of bread, and, under the cover of night, crept down and refilled my canteen. From fear of arousing further suspicion, I did not go near the house, but spent another night on my bed of boughs.

At an early hour, Burley was astir, but showed no signs of quitting the ranch until about eleven, when he saddled a horse and rode off; but since he carried neither coat nor canteen, I inferred his stay would be short. From my commanding position, I watched him a mile or more down the canyon, then, thinking it an opportune time to replenish my depleted stores, I hurried across the hundred yards of meadow land to the cabin. Dried beef, canned stuff, and soda crackers, I jumbled promiscuously into the wallet, until its sides were distended, and even presumed enough on the late return of the owner to sit down and eat inconsiderately of a broken pone and a pan of stewed apples.

I was on the point of leaving, when I heard the hoof-beats of horses galloping towards the house. To try for my old haunt was to meet danger face to face. The cave! The wallet safe, I dashed out and back through the low-arched entrance on to the narrow shore of the lake. I heard voices, the slapping of riding-whips, and the rattle of spur-chains, and knew that members of the gang had come. Some led their animal under the rock roof, where they unsaddled, and the neighing and stamping filled the place with echoes. I looked about for a hidden nook, but the encircling walls were smooth, and the narrow strip between the water's edge and the cliff afforded no concealment. In a few minutes, some one would come for water; and if I escaped detection, it would be by the merest accident. I thought of walking boldly out, concluding that my chances would be better than if I were found skulking. Then the trough caught my eye. Would it float me? Could I push it far back out of sight and keep it there until nightfall? I was no boatman, but here was a possible escape. I picked up a rough-hewn slab near by, got cautiously into the crude bark, and poled it off.

The skiff was about twelve feet long, and just wide enough for me to sit down in, with legs out in front. It was fearfully

giddy, and with the first stroke of the oar dipped water and nearly capsized, for it was soaked and heavy. The least unbalanced motion sent it rocking threateningly. I did not dare to paddle, and laid the board in the hole, with my hands, one on each side in the cold lake, propelling myself forward. I could not look behind for fear of losing my equilibrium, but knew that the least sound within the cave would be distinctly audible. I worked steadily on, painfully light about the heart, as the ripples I made, striking the echoing shore, sounded like much larger waves.

The lake was calm, and by the incessant motion of my hands, I was soon far into the shadows, going much faster than the application of my energies seemed to justify. I raised my wet fingers in the air; a perceptible breeze was blowing in at the mouth, aiding materially in my progress. As I drifted farther into the damp, chilly void; the gloom became more dense; my hands began to numb in the icy waters, the sensation creeping up my arms. I ceased to paddle, and sat motionless, not knowing if I advanced or if the wavelets alone were forward. My legs, straight on the damp timber, took on the numbness of my arms. The light faded, and as the slow minutes passed, I began to question the wisdom of this course. Odds were less against me in the hands of men, however unprincipled, than in the grip of fate conveying me thus under the weight of mountains on the bosom of subterranean waters.

The air grew more humid and penetrating, and from the invisible dome, there fell on me, now and then, drops that went to the skin. In the lake they made gurgling, gulping sounds, like myriad gnome voices strangling in the depths. My eyes, growing accustomed to the darkness, above I discerned the vaulted roof, and far around, a dark circle where the walls and water seemed to intercept. The line became more distinct. Again I put my hands into the lake and paddled. The water now was dripping more profusely, and with the board I could have touched the ceiling. The rear wall was dim before me, and, after a few movements with my hands, the trough slid gently onto wet sand.

With the oar, I pushed the stern around and disembarked, finding myself on a strip of shore not five feet wide, with the roof so near above that I could not stand erect. I had no mind to

explore my new domain, for the chilliness set in to make me shiver, going easily through my shirt sleeves and thin summer underwear.

I must have paddled a hundred yards or more, as the light from the entrance cast only a faint glimmer half across the lake, leaving the rest gloomed in shadows.

No sooner had I adjusted myself on the sand than three men entered the cave. They seemed excited, as I could see looking toward the light, and ran about on the shore, as if in earnest seeking of something. By the perfect echoing, I caught the trend of their conversation.

"I saw the tracks come in here," said one, "and he's no cowboy either, for he has on flat-heeled shoes."

"The hat shows that," said another, "no feller on this ranch wears a straw-pile."

My hand went to my head. In my haste, I had forgotten my hat, and by it I had been discovered. They must not have entered the cabin directly on arriving, or I should not have got so well out of reach.

A tall man, whom I took to be Burley, stood where the trough had been.

"He's gone across the lake."

I thought there was a little exultation in the tones.

"How do you know?" asked another.

"Well, there was a trough here, which I used to water the horses in. It's gone. Some one has pushed it into the lake. See!" And he pointed to marks in the sand. "Here is where he shoved off."

"I'd like to take a crack at him," chuckled one of the number. "I think I could make him raise an echo."

"No need of that," responded Burley; "he'll have it hard enough as it is; and in a few days he'll be praying for somebody to shoot him. He can do no harm back there, anyway."

"It seems to me a trough 'd be a mighty tough bunk for a man to spend his last days in."

"I reckon he won't stay there long; it's too cold. Likely 'fore this he's water-soaked."

"Don't you think we can get across there some way, Burely?"

We ought to see who he is; and if he's a spy or a sheriff, I'd like to make him eat dirt."

"Let him alone," replied Burley; "he's done for, anyhow; besides, I wouldn't go back there for all the cattle in the den. It's too dark. We'll just guard the place a few days, and if he doesn't show up, we'll know where he is."

All the afternoon some of them hung round the entrance, eagerly trying to penetrate the thick twilight, and I was afraid for a time, becoming accustomed to the gloom, they would get my outline and make of me a target. But I remembered how dense the shadows were, as I drifted into them, and had less apprehension. Looking towards the light, I had the advantage, and after a while ranged the whole lake over, except to my right, where a cove reached round out of view.

As the day wore off and the evening set in, I was sensible of a draught now toward the mouth. My clothes were saturated, and the breeze went to the marrow, making my teeth chatter and my body shake, as if with the ague. Along the few yards of narrow beach, back and forth, I walked, then ran to generate a little heat within. What would I have given for an hour on the sand under a blistering sun! Even another tramp through the heat, as of a few days before, would have been desirable.

The light grew dimmer and dimmer, and I knew the day was closing. Deep darkness gloomed out from the recesses of the water, and, converging, moved on towards the entrance, until the last gleam was driven out, and my eyes stared into blank space. Drip, drip, fell the globules echoing from the ceiling, and the ripples formed by the increasing breeze gurgled in the crevices of the unseen shore, and lapped with recurrent dolefulness on the distant sand. Sounds I had not heard until night now were audible: the falling of particles of disintegrated cliff loosened by the moisture. The wind, as if rushing through a small aperture, set up a lonesome moan, to which the vocal dome answered with tenfold nightly horrors added, and seemed to pass the reverberations on to voices ever receding in the solid masonry. Suddenly there came to my ears harsh gratings, a crash, and crushing sound, as if masses of the earth were being torn asunder; then a tremendous splash, and the water boiled and beat against the walls in repeated

waves. The cavern trembled, making me crouch in momentary expectation of being buried beneath the caving roof. I thought of the mountains hanging over me, of the hundred million tons of rock the ceiling was upholding, and involuntarily I bent my back to resist its falling. I laid my hand on the hard, wet wall, and imagined it was inclining towards me. The lake, too, seemed conscious of my helplessness, and sent the cold airs from its bosom to compass me round.

The rumblings died away, and left me cold and trembling.

I remembered Burley's saying that he would not be where I was for all the cattle in the Den; "nor," thought I, "for all that ever bit grass." My nerves were strung with fear and apprehension; the numbness in my limbs grew more painful, and I hardly dared to move through the solid blackness, lest a misdirected step send me headlong into the arctic waters. A fresh gust of wind came, and with it more chattering and shivering; but it alone saved me: it set me thinking. Strange I had not put my brain to work before!

Since the wind was toward the entrance, I argued, there must be two openings to the cave; and instead of being on the remotest shore, as I had supposed, I was landed only on a turn in the lake. I remembered that I could not see all the cavern to the right, and concluded it must extend further in that direction. This gave me encouragement and resolution. I began to plan, and as I planned, took heart. One thing I was fairly certain of, that in the forenoon the wind blew in at the mouth, and out in the afternoon. The morning of my first entrance, I had noticed its inward movement. Then, there were two openings. At daylight I would reembark in the trough, and with the breeze drift back in search of an escape vent. Should I be successful, I could set the craft afloat, and, with the afternoon wind, perhaps, in time, it would be wafted to its old moorings, thus leading Burley to the conclusion that I had been drowned, and put him off his guard. There was yet one apprehension, that this other opening, should I find it, would also be watched; but under the apprehension that is was unknown, I set about to keep myself alive till morning.

Food would give warmth to my body, and I felt along the trough, and after having found the wallet, sat on the wet earth

and made out a round meal. The dry crackers were especially palatable, for I was dripping with moisture. Then I began to explore a strip of solid ground to walk on for exercise. One hand on the wall, I worked my way in the darkness, feeling with each foot before I placed it, until, in one direction, I came to the water's edge. I turned, and, maintaining the same precautions, counted my steps to the rear, until again I reached land's end. By this means I found that the territory over which I was joint ruler with the night was thirty paces long, with a probable width of three. Leaving five on each end for security, I began to walk back and forth a distance of twenty steps, one hand constantly on the wall for guidance, and swinging the other vigorously to get my blood warmed up. "One, two, three—," hour after hour, I trudged and turned, and I hope in the grave the ages will not seem half so long as those hours were to me. By this constant movement alone could I withstand the chill of my surroundings. Had I been able to fix my mind on some one thought, making it all-absorbing, the time might have passed more rapidly; but there was danger of losing my count and walking too far. Doggedly, I held to the routine, until, at last, a faint gleam struck the cave, making the lake and the encircling rock visible. As the light increased, I heard voices, and once more three men peered across the water. To their ears came no plea for help, however long they listened in the silence.

(To be concluded in next number.)

NEW LIFE.

How sweetly blows the Resurrection horn
Across the meadows, over the far hills!
In the soul's garden a new sweetness stirs,
And the heart fills,
And in and out the mind flow the soft airs.
Arise, my heart, and sing, this Springtime morn;
In the year's resurrection do thy part,—
Arise, my heart!

—*Selected.*

IS THE MARBLE AT FAULT ?

BY ELDER HENRY W. NAISBITT.

Some twenty years ago, or more, the thrice elected mayor of Liverpool, England, built and gave to that city an art gallery, which at the time was counted a munificent bequest.

The architecture of the building was classical and fitting, and the liberality of the corporation which accepted it has every year purchased from the annual exhibit held within its walls, usually the finest picture of the season, so that, what with purchase, gifts and loans, it is now quite a reputable gallery, visited by tens of thousands annually, who scan its treasures, and acquire some idea, at least, of true art, and so are enabled to carry with them to other localities a certain amount of taste, judgment and appreciation.

However, it was not with this treasure-house as a whole, nor of its educational value, that presently concerns us, but a thought occurs in regard to some of its embellishments which may justify, perchance, the attention of the reader. Quite in harmony with this noted structure, its entrance is glorified by two colossal, seated figures, originally in pure white Italian marble; they each cost about three thousand pounds (twelve thousand dollars), as the writer was informed, and they are the enlarged representatives of the world-renowned Raphael and Michael Angelo; the former the producer of the celebrated cartoons, and the latter who glorified by his genius in painting, sculpture and architecture, the streets, palaces and churches, so ministering to the over-powering grandure and prestige of imperial Rome.

Both these belong to those immortals who have idealized on canvas and on stone, their probably unreached conceptions of beauty and grace; yet they made such efforts as have electrified the

world, inspiring students and masters in realms where idealism reigns, and where genius struggles for expression in failure as in success.

Originally, these figures were indeed marvelous to behold, grand in conception, suggestive in location, powerful in magnitude immaculate as the newly-driven snow. They were the admiration of all beholders, inspiring both visitors and students, and giving an added glory to the commercial energy of the grand old town, revealing that the spirit of trade had not placed in eclipse the higher attributes of human endowment or culture; and telling that beneath the stirring energy of commerce, the gentle, more refining arts, painting, sculpture and music, had fitting temples for worship, probably more entrancing than cotton or corn, or the product of every clime which finds a market in that emporium of steam and sail, of train and traffic, so familiar to all the world.

During two years of observation, there was a marked change came over these lustrous effigies; the unconscious marble missed the blue skies of Italy, and its shadowy play of sunshine upon their porous and receptive surface. The smoke of human habitation, factories, foundries, and giant works, mingled with the wintry storm and the summer rain, stained and discolored, they now bear potent testimony to a principle called alike by the sceptic and the scientist, "environment," or the power of surroundings to make or mar.

In Salt Lake City stands the Temple which, from either curiosity or interest, commands the attention of the world; born of inspirational genius, it was yet baptized by the elements which surround it; its unique architecture, its spiritual purpose, its granite solidity, have not made it proof against "environment;" had its unquarried stones been surface-polished, it might have defied for decades, if not centuries, the more favorable climatic contrast of the elevated valleys and the less moist and murky atmosphere of acknowledged altitude. Now, however, its original grandeur, and uncompleted cleansing is being outranked by the white and glistening marble palaces, which exhibit architectural beauty of another order, lustre, unshackled, individual enterprise which almost astounds in its story of modern wealth, scientific appliance, and a growing spirit of beauty.

The proud citizen of Paris is a lover of order, cleanliness and beauty, scrupulous as to the outer aspects of his capital city; it is said that he never fails to retone annually all the sun-kissed palaces of its magnificent Boulevards, so that every tourist thinks, even amid its historic treasures, that Paris is absolutely new; its long lines of palatial splendor glisten in the sun, until the city, whose very name is synonymous with grace, gayety and beauty, continuously makes the nearly-admitted boast that it is indeed the capital of the world !

Whether in these illustrations there is any thought which can be applied to the culture of humanity, or to aid in the argument that "environment" is as potent in the realm of mind as in that of more crude and denser material things, is the point at present. There is an immense field here for philosophy, natural and revealed. Human character, as a whole, may be said to be the product of surroundings; the Chinaman, the Bedouin, the Christian, are casts; so, by the accident of birth, so called, all human institutions, national, political, religious, are created of man for, and intended to perpetuate, a certain phase of character; and where there is dissatisfaction, it surely arises, not out of the preparatory training, but out of a marked individuality which out-runs the boundaries and defies the restraints, to which the majority are either passive or subservient.

This is evidently the key to responsibility, as well as to that eternal order of reward and punishment which often spoken of, is but little understood; and yet, its base must be just, righteous and eternal. If we ask the question whether a man is responsible for his individual nationality, we unhesitatingly answer, No ! If we ask whether a person is responsible for his training, we give the same reply; and only the few ask why they were born under less advantageous conditions than a neighbor, or, at times, even a son or a brother of the same family. We dilate upon our glorious agency without a thought as to whether, individually, we had individual choice as to that most potent and influential fact; and not a few have dived deeper into the essential nature of things, and culminated mentally in that interesting speculation, "Had my parents been other than what they were, should I have been the same man or woman ? Or, at least, would the manifestation of spiritual

individuality have been the same, if exhibited through another medium (or tabernacle), and under a moral and mental atmosphere essentially different?"

One thing is very evident, that whether a man is responsible for his nationality or parentage, with all that grows or exists as a consequence, *he is certainly responsible for himself*, and he is required to utilize, by repression or by cultivation, all that he finds in his own individual heritage. It does not appear that any personality is required to conform in detail to the personality of another; but, finding himself possessed of one, two or ten talents, he is under creative obligations to put those talents out to usury; or, if self-experience, observation, contrast or the authority of a teacher, points out the necessity of correction, direction or repression, each, personally, is bound to "face the music" against self-conceit, and put under bonds the characteristic which is sinful or obnoxious. This is the discipline of life, the triumph of individual effort, the secret of that power which is of the gospel of Christ. The humblest, the most refractory nature, is under that covenant, entitled to that divine aid which is the product of the Spirit, given by the laying on of hands, and constituting that marvelous manifestation, "God working in you [man] to will and to do his good pleasure."

It may not be possible to "make a silk purse out of a sow's ear," but the miracle of turning the mulberry leaf into silk is familiar to all. Sudden conversions, however, are not always complete, nor are they always permanent; for to re-create is evolutionary, and to overcome is the climax of absorbing work.

The religious world always quote with unction the experience and example of Paul, who, in a moment, was turned from a persecutor into a supplicant for mercy; but many years afterwards, he found that his ardent nature was not yet under complete control. He acknowledges humbly, "When I would do good, evil is present with me, and the things which I would not, those I do;" stronger even than that were some of his expressions as to that internal warfare which, to men of a different temperament, is nearly unknown and certainly not understood.

In the grand court of inquiry, which is present now and not altogether in the future, the great question appears to be, "Have

you, are *you* doing the best you can with what you have received? Is the warfare against sin and self being waged by you to-day? Are you in possession of that aid which is your inheritance by adoption and obedience? Is your temper—are your appetites, and passions, under control? Do you realize a growth of power, of self-abnegation, of spiritual life?" Happy is the man who can respond that he is using all the appliances which have been provided for him, "and who is self-conscious while realizing that it is not of him that doeth or of him that willeth, but of God that showeth Mercy."

The spirits of men and women may have been as pure as Parian marble when they left their primal home, for they are indeed the "children of the sun," but the atmosphere of earth is heavy, cloudy, subject to fog, and mist. Chill rains and biting frost may drive the stain of sin into the very grain of spirit, as it does into the white marble, but the re-tooling processes of spirit toil will renew again and again the original symmetry, beauty and architecture of a smitten soul; until, beneath sunnier skies and a more ambient air, the edifice of God, redeemed, shall, in added splendor, adorn the city of the Great King, and testify to that re-generation, re-creation, for which Saints seek and toil. It has ever been the dream of the poet-sages of the world, the burthen of their highest thought, the creation of an ideal Zion on the earth, and its peopling with "the pure in heart,"—a new heaven and a new earth in which dwelleth righteousness. Through the ministry of Jesus, it was said he "gave men power to become the Sons of God," and Paul in his exuberant way said, "Now are we become the sons of God;" born not of flesh and blood, but of incorruptible seed. Born, indeed, of God; and the beloved John stretches out this thought to its most sublime limit when he said, "He that is born of God, cannot commit sin, for his seed remaineth in him." Like his great file leader, he may be "tempted in all things like his brethren, yet without sin," and then, having been so disciplined, he "knows how to succor those that are tempted," is in fact, "a Savior upon Mount Zion," by virtue of having overcome.

In such an atmosphere, sinless man can surely, untarnished by contact with the weaknesses, and crudities of the present, con-

secrated by obedience to divine law, and under special call and special endowment, inaugurate the millennial glory—the reign of righteousness and power. Surely, thus redemption will be proved to be a cardinal fact in the economy of God, and an unanswerable vindication of that gospel which, scorned and contemned in the beginning as in the fullness of times, is yet to bring to pass the salvation of all mankind. In this, salvation, progress, growth, are nearly convertible terms; the promise is in the birth, all the possibilities of manhood and womanhood are enshrined at first, and the guarantee of every element needed, in its time, is surely predicated upon the fact of birth—the new and the old. The physical and the spiritual run thus far on parallel lines; creative energy and abortion are the antipodes of each other; law and life are twin sisters from all eternity, and obedience and blessing are as inseparable as they. By and by, man will learn to create and to preserve, as the horticulturist does when he makes, by his intelligence, the climate of the tropics for his children of the sun; he knows that then they bud and bloom; there, also, they will flourish, fructify with rarer beauty and grander perfection, being the objects of special care.

Shall we learn this secret of life, this miracle of propagation? And will not, must not, the day yet dawn when “the children of the kingdom” will no more read that stern rebuke given to the unregenerate, “ye must be born again,” when the “first birth” being perfect, no other will be needed, among His chosen seed, and when climatic conditions shall perpetuate unsullied, and in perfection, the image and likeness of God?

A NEW PEOPLE DISCOVERED.

The state of Utah has unequalled resources in silver and gold, copper and iron, gilsonite and coal, clay, cement and lead, asphaltum, and many other minerals. Its salt sea, and salt mountains, sugar factories, and fruit farms, are world-famous; while descriptions of its box canyons, deserts, cliffs and mountains, read like fairy tales. No less famous and peculiar are its modern pioneers and people. That its ancient inhabitants were also remarkable, and that to Utah's other wonders have been added one more, the following extract from *Harper's Weekly*, testifies:

The last of a number of expeditions sent out from the American Museum of Natural History to the western lands of America for the purpose of exploring the homes of the cliff dwellers has just returned. Up to this time it has been considered that the Old World paleolithic men of the Seine river caves of France, of the Thames river caves of England, and so on, held undisputed rights to the greatest antiquity. Sir Boyd Dawkins found that the Eskimo Inuits today were using the same reindeer-bone hunting instruments and domestic implements, and hence were descendants of paleolithic men who had migrated in glacial times. Haeckel in *The Lost Link* makes paleolithic men contemporary with the reindeer of France in the glacial age, 270,000 years ago. He dates *Pithecanthropus Erectus*, "too high for an ape, too low for a man," the predecessor of paleolithic man, 600,000 years ago. Paleolithic men had for weapons arrow-points, spear-points, and other primitive devices. Much greater, then, is the antiquity of the American cave-dwellers just discovered, who possessed no weapons of that type, who lived before arrow-points were invented, and who fought with a throwing stick. Priority is claimed for this most recently unearthed American. He was a finer man than the brutal paleolith, even if he must ultimately be classed with him. He possessed an aestheticism wholly unknown to the primitive Europeans. He

dressed better than his contemporaries and many of his successors. His burial robe was more superb than that of any pre-historic or historic savage. His art of making mummies shows him abreast with ancient Egypt, even if his process was different. The cave-dweller was no architect, and built no houses for his habitations. Living in glacial times, he naturally sought for his home the most secluded, warmest caves, having a convenient water supply.

It has required eight years to get enough of the remains of the American cave-dwellers together to demonstrate the actual existence of paleolithic men on this continent. In 1894, Mr. Richard Wetherill, of Mancos, Colorado, conceived the idea that the cliff-dwellers of the southwestern canyons might have buried treasures under their stone castles. So, selecting a prosperous looking cliff-dwelling in Grand Gulch, Utah, he dug under it. Very soon he found he was excavating in an ancient cave which had been filled up with ashes and debris by the cliff-dwellers as a foundation for their stone house. At the bottom of the cave he uncovered a basket about four feet in diameter. Under the basket was a robe of rabbit skin, and under the robe a mummy, seated. Understanding the dryness of the atmosphere and its preservative qualities, the aborigines had left the body in its natural condition. Investigations were at once instituted by an expedition sent out on behalf of the American Museum. The remains and culture since found in the Grand Gulch and south to Canyon de Chelle, Arizona, are believed to be ample for the purpose of establishing an American cave-dweller as old as those of the Old World, or even older. Some remains of the cave-dwellers have been found under the cliff-dwellings. The skeletons and culture of the two races do not even remotely resemble each other. The shapes of their skulls differ, that of the cliff-dweller being noticeably flat, while that of the cave-dweller is normal, narrow and elongate. The cliff-dweller had for weapons the bow, arrow and arrow-points, like those of the early savages. The cave-dweller lived ages before such things were used; his weapon was the throwing-stick. The only thing known to resemble it in any way is the atlatl which the early Spaniards found in use about Chihuahua, Mexico. In more modern times the weapon that resembles it most closely is the boomerang of the Australian bushmen and the rabbit stick of the Hopi Indians

of California. Enough material is at hand to show that the cave-dwellers date unquestionably from glacial times.

SUNSHINE THROUGH THE SHADOWS.

WRITTEN FOR THE IMPROVEMENT ERA.

What use to spend our precious time in grieving
About some real or fancied woe or wrong?
Make it a poem your burdened heart relieving;
'Tis sorrow gives to earth her sweetest song.
Oft our inspired thoughts are made the sweetest
By melancholy mingling in the strain;
The fairest flowers would wither in the sunshine,
Did not God send to earth refreshing rain.
The friends beloved, whom we so fondly cherish,
Gain greater friendship through the test of years;
Love born of happiness alone, must perish;
True love is sanctified through sorrow's tears.
The oak tree gains its strength by being wrested
By storm and tempest, finding firmer hold;
Love's choicest flowers by sorrow must be tested,
And purified by tears as they unfold.
I loved not thee, beloved, when youthful pleasure
And earth's ambitions lured us on to fame;
'Twas when we parted with our precious treasure
I loved thee truly, after sorrow came.
I loved not God so well when his choice blessings
Descended bounteously upon my head,
As when deep sorrow came my soul distressing,
And all my earthly hopes lay crushed and dead.
The human heart by sorrow must be furrowed,
The seed of Love be moistened with Grief's tears;
The human soul by sufferings must be harrowed,
If we would reap Love's fruit in coming years.

—Annie G. Lauritzen.

A SERMON ON PURITY.*

BY PRESIDENT JOSEPH F. SMITH.

My Beloved Friends:—In attempting to say a few words to you this afternoon, I sincerely desire an interest in your prayers, and the assistance of the Holy Spirit, that I may be able to speak some things that will be instructive and beneficial. I never felt more dependent on the Lord for what I may say than I do now. I realize that there is a vast congregation assembled, and that their time and their desires are valuable to them, and to the cause in which we are engaged. I realize, too, how feeble and inadequate a man is without the aid of the Spirit of the Lord, to edify or instruct so many people, or even a few.

Our work in the earth is strictly of a religious character; and when I use the term “religious,” I mean it to apply not only to spiritual things, but to all other things that pertain to the welfare and happiness, improvement and progress, of the people of God. We are not all spiritual, neither are we all temporal. The temporal and the spiritual are blended together. One is inseparable from the other, in this sphere of action. Therefore, the religion that we have espoused not only affects us in prayer and praise and songs of gratitude to God, but it affects us in our daily walk and conversation. “Pure religion and undefiled before God and the Father is this,” says the Apostle James, “To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” This is the religion of the Latter-day Saints. Therefore, when we speak to the people, we desire to speak in such a

* Delivered in the Salt Lake Tabernacle, at the annual conference of the M. I. A., 1902.

practical way that the fact may not be lost sight of that we are both temporal and spiritual, mortal and immortal, and that we are in this probation to lay the foundation for ourselves of eternal life and exaltation in the presence of Him from whom we came, the Father of our spirits.

I was a little startled and surprised at a remark made by one of the speakers in our forenoon meeting, to the effect that, notwithstanding the vastness of the evil resulting from the drink habit, that evil is not so widespread nor so harmful as obscenity. I am not prepared to say to what extent the speaker applied the meaning of the word "obscenity;" but I presume he intended it to take a very wide scope; for there is scarcely any evil that we can think of opposed to good morals that is not obscene. Even drunkenness itself may be considered under the head of obscenity. But there is, no doubt, a vast amount of evil existing in the world in consequence of obscenity. One of the growing evils of the world (and I suppose the term must be extended to the subject which I am about to speak of, in order that the statement which was made may be considered correct) is profanity, and the taking of the name of God in vain; and this, no doubt, properly comes under the head of obscenity. Now, to say that this evil practice, which is so strenuously forbidden in the law of God, and so strongly denounced by the prophets of God, exists among the Latter-day Saints to the extent that it prevails throughout the world, would not be correct. I say this from the fact that no man or woman, no boy or girl, who has had proper training, and who has learned anything about the gospel which we have embraced, is guilty of this crime. No person who is counted worthy to have a membership in the Church of Jesus Christ of Latter-day Saints is guilty of this offense against the law of God. Therefore, if this evil exists among the Latter-day Saints, it must be to a limited extent. It is by no means universal. It cannot in any way be said to apply to the people at large. Indeed, it is an exception to the rule, and a rare exception, too. Yet, we are convinced of the fact that there is profanity among the thoughtless, the untutored, the uneducated, the neglected of young people, who have not been taught by their fathers and mothers as they should have been. It is to this fact that we call the attention of this confer-

ence. It is against the existence of this evil among our thoughtless youths that we raise our voice today in condemnation, and in pleading terms to the youth of Zion and their parents, that they will abstain from taking in vain the name of Deity, and from descending to the use of profanity and unbecoming language, or obscenity of any kind. In the officers' meeting of the Young Men's Mutual Improvement Association yesterday, a resolution was passed that as officers of this organization we would constitute ourselves admonishers and instructors of the youth, and that we would raise our voice against this evil among our unthinking and neglected boys; that we would use all the influence and power that we could to persuade them to reflect, and to take thought in relation to the language that they use.

It may be thought a strange saying, but it is one that we read in the Bible, and the author of it is no less a person than the Lord Jesus Christ, and it often caused me to marvel in the days of my youth, and even now, I almost wonder how it could be said in truth, yet I believe it with all my heart—I refer to the statement of the Lord Jesus Christ that “every idle word that men shall speak, they shall give account thereof in the day of judgment.” If this be true, will men not be held more strictly to account for the obscene words that they utter, for the profanity and blasphemy, that proceed out of their mouths, and for their cursing and swearing? But, says one, how is it possible that a man shall be held to account for an idle word, and especially for every idle word that he shall speak? I have reasoned upon this matter, and have come to this conclusion, that there is a means prepared, and it has been prepared by the infinite wisdom and intelligence of Him who made and created all things, and with whom all things of this character are possible. It is a simple thing, and I will call it Memory. There is something in man, an essential part of his mind, which recalls the events of the past, and the words that we have spoken on various occasions. Words which we spoke in our childhood we can readily bring to mind. Words that we heard others speak in our infancy, we can recall, though we may be advanced in years. We recall words that were spoken in our youth and in our early manhood, as well as words that were spoken yesterday. May I say to you that in reality a man cannot forget

anything? He may have a lapse of memory; he may not be able to recall at the moment a thing that he knows, or words that he has spoken; he may not have the power at his will to call up these events and words; but let God Almighty touch the mainspring of the memory, and awaken recollection, and you will find then that you have not even forgotten a single idle word that you have spoken! I believe the word of God to be true, and, therefore, I warn the youth of Zion, as well as those who are advanced in years, to beware of saying wicked things, of speaking evil, and taking in vain the name of sacred things and sacred beings. Guard your words, that you may not offend even man, much less offend God.

Now, my brethren and sisters, it is not proper for me to prolong my remarks to any extent this afternoon. There is much to do during this meeting, and I must therefore be brief. I say to the fathers and mothers of Israel, and to the boys who have been born in the Church of Jesus Christ of Latter-day Saints: I say it to men and boys throughout the world, as far as my words may go—I plead with you, I implore you not to offend the Lord, nor to offend honorable men and women, by the use of profanity. You would not think of doing it if you stood in the presence of an angel. You would not think of doing it if you could realize that you stood in the very presence of God, and he heard the words you uttered, and if you could but comprehend that for these words you will have to render an account, at that day when your minds shall be opened to recall all the acts of your lives. Not only do we raise our voices against profanity and obscenity, but we raise our voices against the use of intoxicating drinks, against the use of tobacco, either as something to chew or inhale its vapors into the lungs. God Almighty has revealed the truth in relation to this noxious weed. It is good for sick cattle, but it is not for the use of man. It is good for bruises and sores, if used judiciously, but it is not for the stomach, neither is it for the lungs. You may say, how do you know that? Because the Almighty has said it, and he knows. I accept his word, and that is why I say this. We raise our voice in all solemnity against infidelity, whether that be infidelity to God or infidelity to one another. We believe in fidelity; we believe in truth, in honor, in integrity to God and man.

We believe that it is necessary that man should be true to his fellow man, and that if he is not true to his fellow man, he cannot be true to God. If he is false to himself, he may be false to his neighbor; and if he is false to his neighbor and to himself, he will be false to God. We believe in a man being true to his wife and to his children. We believe that women should be true to their husbands. We believe that children should be true to their parents, and that parents should be full of love and integrity toward their children. We exhort the youth of Zion to honor their fathers and their mothers, that their days may be long in the land which the Lord has given unto them, and that no curse shall come upon them through their disobedience to the counsels and examples of their parents. We believe that God lives, and that he is judge of the quick and the dead. We believe that his eye is upon the world, and that he beholds his groveling, erring and weak children upon this earth. We believe that we are here by his design, and not by chance; that we are here to fulfil a destiny, and not to fulfil a whim, or for the gratification of mortal lusts. We believe that we are immortal beings. We believe in the resurrection of the dead, and that as Jesus came forth from the grave to everlasting life, his spirit and body uniting again never more to be separated, so has he opened the way for every son and daughter of Adam, whether living or dead, to come forth from the grave to a newness of life, to become immortal souls, body and spirit united, never to be severed any more. We raise our voices against prostitution, and against all forms of immorality. We are not here to practice immorality of any kind. Above all things, sexual immorality is most heinous in the sight of God. It is on a par with murder itself, and God Almighty fixed the penalty of the murderer at death: "Whoso sheddeth man's blood, by man shall his blood be shed." Furthermore, he said that whosoever committed adultery should be put to death. Therefore, we raise our voices against sexual immorality, and against all manner of obscenity.

Then, we say to you who have repented of your sins, who have been buried with Christ in baptism, who have been raised from the liquid grave to newness of life, born of the water and of the Spirit, and who have been made the children of the Father, heirs of God and joint heirs with Jesus Christ—we say to you, if

you will observe the laws of God, and cease to do evil, cease to be obscene, cease to be immoral, sexually or otherwise, cease to be profane, cease to be infidel, have faith in God, believe in the truth and receive it, and be honest before God and man, that you will be set up on high, and God will put you at the head, just as sure as you observe these commandments. Whoever will keep the commandments of God, no matter whether it be you or any other people, they will rise and not fall, they will lead and not follow, they will go upward and not downward; God will exalt them and magnify them before the nations of the earth, and he will set the seal of his approval upon them, will name them as his own. This is my testimony to you. God bless you, and help us to be faithful always, is my prayer in the name of Jesus. Amen.

“STICK TO YOUR BUSH.”

One day it was reported among the schoolboys of a certain Massachusetts town that blackberries were ripe and very plentiful on a near-by vacant farm. On Saturday, therefore, about a dozen of the boys hastened to the berrying ground with large wooden buckets, determined to fill them to the brim. The report proved true—the bushes were indeed loaded, and the delighted boys immediately commenced to gather the luscious fruit. One of them, however, soon conceived the idea of picking only the largest of the berries, thinking that he could thus fill his pail in much less time than it would take the others to fill theirs. Accordingly, he went here and there among the thorny bushes, selecting only the very largest that he could find. The other boys picked their bushes clean as they went, and in less than two hours' time had their pails full. He who had resolved to outstrip his companions had some fine berries, but he had occupied so much time in running about that the fruit was only about two inches deep in the bottom of his pail. When he saw the full pails of the others, he became discouraged, and commenced eating his berries. The others soon joined in, and helped him, and he went home with an empty pail. The moral of this anecdote is plain: One should “stick to his bush,” or in other words, “let well enough alone.”—*Selected.*

AN INTERESTING TESTIMONY.

BY ELDER JOSEPH W. McMURRIN, ONE OF THE FIRST SEVEN
PRESIDENTS OF THE SEVENTY.

Many testimonies concerning the teachings of Joseph Smith have been borne by those who were personally acquainted with the great modern Prophet. Those who can testify to having heard from the mouth of the Prophet the doctrines advanced by him are fast passing away. It will only be a few years when there will not be left a man upon the earth who can bear such a record. Many of the testimonies of those who were personally acquainted with the Prophet have been carefully preserved, and are now greatly prized. As time advances, these declarations will become more and more important.

The writer, by appointment from the Presidency of the Church, has for some weeks past been engaged in missionary work in the city of Boise, Idaho, where he came in contact with a gentleman, Mr. Richard S. Law, not connected with the Church, who has related a circumstance concerning the teachings of Joseph Smith that is of sufficient importance to be preserved. After listening to Mr. Law's statement, on a number of different occasions, it was incorporated in a letter by the writer of this article to a friend. Before mailing the letter, the contents were read to Mr. Law, in order that any mistakes might be corrected. The following is an extract from the communication referred to:

"Shortly after my arrival in Boise, I was introduced to a gentleman by the name of Richard S. Law. I was greatly surprised, also very much pleased, to learn that he is a son of William Law, who, in the early days of the Church, was a counselor to the Prophet Joseph Smith.

"Mr. Law is now seventy-seven years of age. He is, however, a well-preserved man, erect in bearing, active in his movements, and possessing a vitality that many a younger man lacks. He has a high forehead, blue eyes, and a very intelligent face. His manners are very pleasing, and, in conversation, he is agreeable and entertaining. I have enjoyed several conversations with the gentleman, during the few weeks that I have been located here. Among the various themes we have discussed, the topic in which I have been most interested has been plural marriage.

"Mr. Law was quite surprised to learn that Mr. Joseph Smith, the president of the Reorganized or Josephite Church, has often denied, and again recently denied, in an article in the *North American Review*, that his father, the Prophet Joseph, introduced the doctrine of plural marriage in the Church of Jesus Christ of Latter-day Saints.

"He is very pronounced in the statement that Emma Smith knew that her husband, the Prophet Joseph Smith, claimed to have received a revelation commanding him to teach the doctrine of plural marriage. He also asserts that this fact was well known to many of the people of Nauvoo.

MR. LAW'S TESTIMONY.

"Mr. Law has related to me, and to others, the following circumstance:

"About the year 1842, he was present at an interview between his father and the Prophet Joseph. The topic under discussion was the doctrine of plural marriage. William Law, with his arms around the neck of the Prophet, was pleading with him to withdraw the doctrine of plural marriage, which he had at that time commenced to teach to some of the brethren, Mr. Law predicting that if Joseph would abandon the doctrine, 'Mormonism' would, in fifty or one hundred years, dominate the Christian world. Mr. Law pleaded for this with Joseph with tears streaming from his eyes. The Prophet was also in tears, but he informed the gentleman that he could not withdraw the doctrine, for God had commanded him to teach it, and condemnation would come upon him if he was not obedient to the commandment.

"During the discussion, Joseph was deeply affected. Mr.

Richard S. Law says the interview was a most touching one, and was riveted upon his mind in a manner that has kept it fresh and distinct in his memory, as if it had occurred but yesterday.

"Mr. Law also says, that he has no doubt that Joseph believed he had received the doctrine of plural marriage from the Lord. The Prophet's manner being exceedingly earnest, so much so, that Mr. Law was convinced that the Prophet was perfectly sincere in his declaration.

"The gentleman says his father believed that Joseph had become possessed of an evil spirit and had been deceived. He also claims that the foundation for his father's disaffection, and final withdrawal from the Church, was owing to the teaching of plural marriage to him by the Prophet Joseph Smith. He declares further that his mother was taught the same doctrine by the 'Mormon' Prophet.

"Mr. Law speaks in high terms of Joseph Smith, and says he was one of the most lovable men in his disposition and temperament he had ever met. While speaking with the utmost respect and affection of the Prophet Joseph as a man, he has no faith whatever in the Gospel as revealed through him in this dispensation.

"The matter herein presented was read to Mr. Law in the presence of two witnesses, and he acknowledged the same to be correct:

TESTIMONY OF THE WITNESSES.

"We, the undersigned were present when Elder McMurrin read the above statement to Mr. Richard S. Law. We heard him declare that the items therein mentioned are correct in every particular.

"MELVIN J. BALLARD, Logan.

"L. E. CARTER, 326 Dooly Building, Salt Lake City."

The first witness was appointed by the Church as a missionary in that district, and resides in Logan, Utah.

The other witness, Mr. L. E. Carter, is a non-"Mormon," and became interested in Mr Law's statement through the following circumstance: Mr. Carter has a friend, who is a member of the Reor-

ganized Church, by the name of Edmund Ford, who had written him from Curlew, Iowa, a letter in which he attempted to prove that the Prophet Joseph never introduced the principle of plural marriage. Mr. Carter came to me and asked if I could answer the statements made by his friend. As Mr. Law was sitting in the hotel office, at the time, I introduced him to Mr. Carter, at the same time saying: "The testimony of a living witness to the fact that Joseph Smith did teach plural marriage, from one who has no connection with the 'Mormon' Church, will probably be more satisfactory than anything I could say. Mr. Law then repeated to Mr. Carter the substance of what I have written. Mr. Carter is fully convinced, by the statement, made to him by Mr. Law, that Joseph Smith did introduce the doctrine of plural marriage in the Church of Jesus Christ of Latter-day Saints.

The home of Mr. Richard S. Law is in San Francisco. He is interested in mining properties in Idaho, and has been in Boise for some weeks, waiting for the weather to moderate, in order that he may get into the mountains and commence work upon a mine recently purchased. He has been a practising physician in former days, but for many years he has followed mining, and during these years he has traveled practically around the world.

A WORD TO PARENTS.

As the boys grow up, make companions of them; then they will not seek companionship elsewhere. Allow boys as they grow older to have opinions of their own; make them individuals, not mere echoes. Remember that without physical health, mental attainment is well nigh worthless. Let the boys lead free, happy lives, which will strengthen both mind and body. Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings. Talk hopefully to your children of life and its possibilities. You have no right to depress them because you have suffered.—*American Boy.*

TALKS TO YOUNG MEN.

VII—MANNERS.

II.

Next to the home is the church, and there is such a thing as church manners. Churches there are where such a statement would have to be strongly attested. Men have stood up before audiences and waited for long periods, unwilling to proceed until a spirit of peace was felt. Speakers have also had to stop in the course of an address, and refuse to proceed, unless order be maintained. These are humiliating confessions to make, but candor compels. We deplore most deeply the necessity for such statements, and would not put them in public print, were they not lamentably true. But there is a specific remedy at hand. There are two classes of individuals responsible for this prevalent evil. First, the parents are to be censured for allowing their children to go to church *alone*. Children collect in little curious, talkative groups, and get as far from the pulpit and their parents as they can, so that the social chat shall not be interrupted. Now, if parents sat with their children, they would have them under immediate control. One of the most beautiful customs of the high-minded British people, is that it is common to see father and mother with the entire family, be they few or many, going to religious services together, and with becoming piety enter the sanctified place, and remain in beautiful silence throughout the service. That is one thing that makes religion dignified and admirable. We don't pay enough attention to church manners. We carry too much physical freedom both of tongue and body into holy places. Reform in this respect need not make us long-faced

and sanctimonious. We would almost prefer to remain as we are than to allow the pendulum of our conduct to swing to the other extreme. But with a glad countenance, and a joyous heart, let us enter holy places and let our presence add to their sanctity.

"God attributes to no place sanctity, save it be thither brought by men who there frequent."

The other class responsible for this evil among us, is those who preside over the meetings. Be they bishops or elders, when they hold the keys of presidency, it is a stewardship for which they are accountable to God. They are not presiding over their own but over the Lord's heritage. And how would he preside? Would he permit confusion and disorder? When such a spirit entered heaven, there was war, and Satan and his discordant host were cast out. By this strong comparison is not meant that such vigorous methods need often be employed, (though we doubt not their necessity in extreme cases) but the man who presides in a meeting holds the keys, under God, and he should be the dominant force of the assembly, and impart to it the spirit by which the occasion shall be characterized. Therefore, the supreme responsibility rests with him. If he palliates disorder, he becomes indirectly responsible for it. We suggest to him, as his most potent weapon in warding off and subduing disorders in church, the majesty of silence. Don't be boisterous, and outdo the offender, but in patience, and meekness look confusion in the face, until it blushes into submission in a superior presence.

Under all speech that is good for anything, there lies a silence that is better. Silence is deep as Eternity, speech is shallow as Time.—Carlyle.

There is such a thing as business manners. When there was only one store in the village, the proprietor of that imperialistic enterprise could treat the suffering public just about as he pleased, but when neighbor Jones put a counter in his front room, and a few bars of soap in his window, how amazingly quick did the pioneer merchant begin to spruce up within and without! Why, he actually smiled at every customer that entered his door, and was off his seat before you got within a rod of his establishment, s

anxious was he to serve you. Now, young men, competition is here to stay, and, "The longest pole knocks the persimmons."

Business manners not only involve honor and push, and a thousand other things, but it includes personal cleanliness, neatness of appearance, and gentlemanliness in its broadest and highest sense. It requires education both of hand and head, and it is a priceless embellishment to find in a business man a heart. That is a pearl of great price. And there is no better place for it than in a business man's heart.

Once a gruff fellow entered a half home and half shop to purchase some custard tarts, which he saw in the window. When the woman came to wait on him, her appearance changed his desire for the tarts. She saw the waning of his appetite, and assured the hungry fellow that they were good, for, said she, "I made 'em myself." "That's just the reason I don't want 'em," he said, as he passed out of the door.

That's the story of a large per cent of small failures in business life. Young men of good manners, endowed with tact, as well as push and grit, (sometimes) and integrity, are always in demand. They are the forces that have lifted the world's commercial center across the Atlantic ocean during the past decade. While the other fellows of uncouth and slovenly habits, with empty heads, and pockets, too, though they may wear patent leather shoes and comb their glossy locks smoothly over their brows and temples, are walking the streets, smoking dirty cigarettes, and complaining of hard times, and how unkindly the cruel world treats them. They are the "Johnny's" of society, and the hope for the race lies in the law of the "survival of the fittest."

The first thing to be taught good manners is the tongue. That little thing has caused nearly all the troubles that have befallen us poor mortals. Few men have spoken so strongly of the tireless little mischief-maker as the Apostle James, and he thought it not beneath his practical attention, when writing his epistle to the saints. Says he: "And the tongue is a fire, a world of iniquity * * * For every kind of beasts and of birds, and of serpents, and of things in the sea, is tamed, but the tongue can no man tame; it is an unruly evil, full of deadly poison." Our readers are admonished to teach these words to others, should they not

feel the need of applying them in their own lives. Read Carleton's "First Settler's Story," if you want a lasting lesson on allowing the tongue to speak words of bitterness and falsity. He concludes his pathetic story with these solemn words:

*Boys flying kites haul in their white winged birds;
You can't do that when you're flying words.
Careful with fire, is good advice, we know,
But careful with words is ten times doubly so.
Thoughts unexpressed, may sometimes fall back dead;
But God himself can't kill them when they're said!*

In conclusion, let us remind the young men that manners and politeness are not externals. They, if not both, should rather be internal. There are in the world (and we are not out of the world now) many who have gentle and winning ways, and on the surface appear to be real gentlemen; and yet, their real interior does but poorly comport to their outward manner. Within they are corrupt like the Pharisees of old,—whited sepulchers, garnished and embellished without, but within full of corruption, and dead men's bones. These are the gentle appearing young men whose glare sometimes attracts our moth-like maidens, and leads them to sorrow and misery. A gentleman must be pure and innocent.

Manners and urbanity consist, for the most part, in the culture of the heart, and the development of inward virtues far more than outward polish. Ten thousand times we prefer to see the rugged—even harsh—exterior, with the soundness and true manhood within, if it came to a choice between the two. But we hold, their need be no division of culture, it should be through and through, and this type of man would we have our young men endeavor to typify.

His life was gentle,
And the elements so mixed up in him
That Nature might stand up and say to all the world,
This was a man.

"His strength was of the strength of ten, because his heart was pure."

So that, to be a gentleman means to be a true man, full of

tenderness and vitality at the same time. And this kind of man each can make of himself if he will. No other person can do it for you, young man, the task was imposed upon you by the endowment with free agency which Deity stamped upon your soul back in the aeons of eternity. Now you are called upon to rise to the occasion, and make of yourself a man whom, first, your parents shall be proud to own, then your people and your God.

If you are a true Latter-day Saint, you must be a real gentleman.

*Pygmies are pygmies still, though on Alps;
And pyramids are pyramids in vales.
Each man makes his own stature, builds himself;
Virtue alone outbuilds the Pyramids;
Her monuments shall last when Egypt's fall."*

AN HONEST TRADE WELL MASTERED.

There is an unfortunate tendency among young men to absolutely disregard places of employment where shirt cuffs and pressed trousers would be out of place, yet many brilliant successes and large fortunes have been founded on an honest trade, well mastered. During the course of a strike in Philadelphia recently it came out that many of the skilled workmen earned as much as \$1.08 an hour, and could earn as much as fifty dollars a week without over-exerting themselves. A young man who has a trade at his fingers' end may feel secure. His trade is always a valuable asset. Such a man will not lose his position for a trifle, or through the whim of an employer, nor does he have to enter into competition with all the riffraff of the labor market. Senator Smoot said at the recent Annual Conference that the highest positions of responsibility, and those involving skilled labor, had few applicants, but if one advertised for men at \$1.50 per day, hundreds would apply. Boys, prepare yourselves to stand out from the crowd. Learn to do something well.

OUR TELL-TALE LOOKS AND ACTIONS.

BY EDWIN F. PARRY, OF SALT LAKE CITY.

It is not an easy matter for one to disguise his looks, his voice, his walk, his language, his handwriting or his character. His appearance, actions, peculiarities or facial expressions betray him. We frequently recognize a person who is well known to us, by his walk or by the shape of his head, or some other distinguishing mark, without seeing his face; we detect his voice when his person cannot be seen; we identify his handwriting by its peculiarity of style; sometimes we can discover who is the author of a literary composition by his mannerisms; and often one's character may be read in the expression upon the countenance without any other index. Such facts frequently aid in the detection of criminals. But it is not my object to write about crime or criminals: it is only to relate some instances of personal observation that serve somewhat to show the truth of some of the above statements.

A few years ago, I was a missionary in Great Britain. As the steamer on which I and other missionaries crossed the Atlantic was being moored alongside the landing stage at Liverpool, I noticed two young men walking along the platform, evidently waiting to meet some of the passengers on the vessel. There were many other people there, though these two were somewhat separated from the crowd. As my attention was drawn to them, the thought passed through my mind that possibly they were Latter-day Saint missionaries; and at just about the same instant, one of my companions, indicating the same couple, remarked that they looked like "Mormons." I asked him why he thought so,

but he seemed unable to give any particular reason for the belief. The young men appeared to be dressed in the same style as others near by; and, like myself, my companion was not acquainted with either of them.

After disembarking, the passengers from the steamer went into the custom house to look after their baggage. There we met the two men whom we noticed on the landing stage some few minutes before. They introduced themselves to us as missionaries from the office at 42 Islington, and gave us directions as to having our heavy baggage conveyed to the office. As I walked up the street with one of these elders, I inquired of him how he was enabled to find us so readily after we landed, not being personally acquainted with any in the company. He replied that he singled out each one of us while we were on the deck of the steamer, and that he had similarly located every company of missionaries that he had met at the landing during the year and a half he had been in Liverpool.

It fell to my lot to labor in the office at 42 Islington; and during the twenty-seven months I spent there, I met many companies of missionaries as they arrived, and I, with others who accompanied me to the wharf, never failed to identify the elders as they stood on the deck of the incoming vessel. This was not such a remarkable feat as it might appear at first thought. Generally, the missionaries were grouped on the deck, and frequently some in the company would be wearing missionary suits, of the Prince Albert style, which they purchased before leaving home. It was very unusual if not impossible to find any but "Mormon" missionaries wearing such clothing while traveling, so that was one unfailing mark of identification. The "chip" lunch basket, so frequently carried by missionaries while on the way to their field of labor was another such mark. The sunburnt faces of some of the Elders, though not a sure guide, assisted one in determining what part of the country they were from.

On one of the principal thoroughfares leading down to the landing stage for steamships at Liverpool—Water Street—are several shipping offices, or agencies where tickets may be secured for the various steamship lines. These several agencies, anxious to secure trade, have solicitors who stand about their doorways, on

the lookout for prospective customers. These men seem to know what a person is looking for when he comes along the street; and when they discover one whom they think has business of the nature they represent, they politely approach him, and invite him to the agency for which they are working. One day, I accompanied two missionaries, who were in the place, to the vicinity of these agencies. They desired to make inquiry about their passage to Copenhagen, and, if satisfactory rates could be had, purchase tickets for the trip. When some distance from the offices I met a friend, and stopped to talk with him. My services being needed only to guide them, it was not necessary for me to go with the elders any farther, as I could direct them to the office from the place where I met this friend, so they continued on, and I waited till they returned. Before entering the particular office where they intended to make their purchase, their attention was attracted, as they afterwards told me, by some notice in the window of the place. Presently the solicitor from the adjoining office—a rival agency—stepped up to them and said:

“Gentlemen, I suppose you are looking for a steamship agency: just step inside this next door and Mr. R—— can supply you with tickets to any place you may wish to go.”

The missionaries hesitated, but the solicitor was persistent, and he continued:

“You are Americans, are you not? And you belong to the ‘Mormon’ people, too. Just come right in; the ‘Mormons’ do all their business with Mr. R——.”

This last plea was effective, and they followed the solicitor into the office, and bought their tickets.

How the solicitor divined so readily that they were Americans, I did not at the time understand, as they had not said a word before he expressed to them his belief as to what country they were from. I afterwards concluded that it was by the cut of their clothes, or the style of their hats or shoes. His discovery that they were “Mormons” was an evidence that he was experienced in identifying people.

That Americans are easily distinguished by their speech when in other lands, I had already learned; for one evening, some time before, I had been down to the river Mersey to see a young mission-

ary set sail for Belfast, Ireland. On applying for his berth he made a remark which is characteristic of Americans—"I guess so." A moment later, in the conversation, he mentioned that he was from America. The gentleman whom he was addressing replied, "You do not need to tell me that. I knew you were an American the moment you first spoke."

The habit of saying, "I guess so," is not common with the English people. The phrase is American.

One Saturday afternoon, while going with others from Liverpool to a town where a conference was to be held the next day, a gentleman who boarded our car at an intermediate station began a conversation with me by remarking, "I understand you people are going to hold some special meetings in the — hall at — tomorrow." One of our company answered that he was right, and then inquired how he had learned about the meetings. The stranger explained that he was a resident of the town to which we were going, and that the meetings had been advertised all about the place. The next question put to him was, how did he know we were "Mormons," for we were all strangers to the place. He knew us, he said, through his acquaintance with the missionaries laboring in his town—in some way we resembled them.

What seemed to me to be more remarkable than what I have already mentioned was the keen discernment of the custom officers of the Liverpool port, whose business it was to learn if any articles on which there was an import duty were being smuggled into the country. The articles subject to duty were tobacco, cigars, liquors, etc. Their method of procedure was to first question the passengers, and then, if necessary, examine their trunks and parcels. Many times I observed them make the examination, and frequently I noticed that they found dutiable articles by searching trunks after the owners had, in answer to the examiner's questions, declared they had none.

One day, I happened to be standing by a missionary who had just arrived, and who was in the act of opening his trunk (thinking, no doubt, that it was necessary for every package to be examined,) when an officer came along.

"Hold on," said the latter; "have you any tobacco, cigars, or liquors in your trunk?"

"No, sir," answered the missionary, and his baggage was stamped, and he was permitted to pass on without any further examination. The same question was then put to another man who was near by, and who had a trunk with him. The same answer was given as by the missionary passenger; but there was something in the appearance of the man's countenance, or the tone of the answer, that made the officer suspect he was not telling the truth, so he ordered him to unlock his trunk, and in it was found a quantity of tobacco, on which the traveler, of course, had to pay the required tariff. It appeared to me that the custom officers had learned to determine whether or not a man was telling the truth by the expression on his face, for I observed that they always looked a person in the face as they propounded a question to him. If a passenger chanced to be bending over his baggage while he was being questioned, the examining officer would stoop also to get a square look into his eye.

One thing I was pleased to note: that is, that the elders had very little trouble in passing through the custom house. They had no object in carrying such things as are dutiable in Great Britain, and their answers to the questions usually asked were, so far as I observed, accepted without further verification, except the scrutiny of their countenance.

If any moral can be drawn from these narrations it is this: we should seek to cultivate such habits as we need not feel ashamed of, and to be straightforward and truthful in all our dealings. Why seek to deceive by false representations, when our true character can be read in our countenance? We are sometimes reminded of the fact that we cannot hide our wrong-doing from the Lord nor from ourselves, by any kind of deception. It appears from the incidents that have been mentioned above, that it is a difficult matter to even deceive those of our fellow-men who are entire strangers to us.

THE REIGN OF LAW.

BY W. A. HOWARD, OF SALT LAKE CITY.

"As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death." Such is the decree of the moral law of God that governs the actions of men; and the law, shaped for the purpose of ennobling and exalting man, is absolute and inviolable. Operating as surely and unchangeably as the laws of nature, in its own due season, it exalts the righteous and humbles in the dust the wicked and rebellious. Its smile is heavenly; its reproof terrible. From the beginning, the Lord, through chosen servants, has revealed this law to his earthly children. He has pleaded with them to come within the reach of its beneficence, and not to fall beneath the heel of its judgment, for he is bound to its enforcement. The law is not cruel, it is not unjust. The arms of mercy are outstretched to all who break its statutes, if they will but repent and turn to God with true contrition of heart. But this law will not be mocked, for, sooner or later, it lays the hand of justice on the unrepentant sinner; the one who refuses to conform his life to the principles of righteousness, rejects the counsels of God, and fights against his truth. Mercy and Justice sit enthroned in the courts of heaven, and their portions are measured out to them by the infinite wisdom of the Most High. Mercy claims her own, while justice is satisfied.

Indeed, a close observation reveals the fact that a perfect equity adjusts its balance in all parts of life. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and with certainty. "Crime and punishment grow out of one stem. Punishment is the fruit that unsuspected ripens within the flower of the pleasure which con-

cealed it." This principle of equity operates in all the creations of God. We find it in nature, in the lives of men, and in the rise and fall of nations.

It matters not how great and powerful individuals or nations may be, the seeds of their dissolution and decay are sown when they permit the worship of Mammon to take the place of the worship of God. Looking down the path taken by justice, in its stately march through the ages, it is plainly seen that when this law is trampled under the feet of men, it rises in righteous indignation, and, with a mighty sweep of its omnipotent arm, cleanses the earth of the wickedness encumbering it. From every age and every clime comes the voice of ruins and of history, testifying that judgment has overtaken the misdeeds of men. If we turn to the history of peoples and nations to learn the lessons which their experiences teach, we are amazed at the awful judgments men have brought upon themselves by rebelling against principles of righteousness and persisting in iniquity.

The close of the antediluvian age is marked by the most terrible retribution on record. For a hundred and twenty years, the Lord, through his servant Noah, labored with the people of that perverse generation; and not until they were beyond the hope of reformation; not until every imagination of the thoughts of their hearts was evil continually, did justice—that they might not perpetuate their corruption in their posterity—demand their annihilation in the waters of the deluge.

Not less signal and complete was the destruction that came upon the people of Jared, who were guided by the Lord from the "great tower" to this land of promise. They grew into a mighty nation, and overspread the face of the land. Prophets and inspired teachers were raised up from time to time to teach them the way of life. Though they were frequently in rebellion against God, and continually straying from his principles and ordinances, yet, as often as they repented, he forgave them, and supplemented that forgiveness by periods of spiritual blessing and temporal prosperity. Yet sin, individual and national, was added to sin; they killed the prophets and persecuted those that attempted to follow their counsel, until the cup of their iniquity was filled, the Spirit of the Lord entirely withdrew from them, and

then commenced the series of wars in the sixth century before Christ, that finally ended in the extermination of the entire people.

They were succeeded in the possession of this land by the Nephites and Lamanites, whose forefathers were led hither from Jerusalem. The fate that overtook these peoples also bears witness that it is a fearful thing to fight against the Most High. The Nephites were meted a more severe judgment than their neighbors, for they sinned against the greater light. The Prophet Mormon, standing on the hill Cumorah, with the few other survivors, and looking over the surrounding plain covered by the unnumbered thousands of his dead countrymen, whose bodies had been left to molder upon the land and to crumble and return to their mother earth, could well cry out in the anguish of his soul: "O ye fair ones, how could ye have departed from the ways of the Lord? O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, how could ye have rejected that Jesus who stood with open arms to receive you? Behold, if ye had not done this, ye would not have fallen. But ye are gone, and my sorrows cannot bring your return." They had chosen darkness rather than light, and oblivion was their reward.

Of the Lamanites, suffice it to say, that when the Europeans discovered this country, they found them half naked and savage, surrounded by ruins that testify to the grandeur of their departed glory. Their condition is a significant warning to the nations not to follow in their footsteps, thus rejecting the counsels of God against themselves.

The judgments referred to thus far have all taken place upon this continent. Let us look for a moment to the nations that grew up in the east, and, from their history and their ruins, gain a testimony of the hand-dealings of God.

Of these nations, the first that rises to claim our attention is Israel, the "daughter of Zion." She appears before us clad in priestly robes, a crown of divinity is on her brow, the sceptre of Jehovah is in her hand. Divinely chosen and set apart from among the nations; nurtured from infancy by the care of heaven; her head for centuries the focal point of heavenly light; her dwelling-place an everlasting inheritance; surely this blessed virgin did not

fall beneath the judgment of the law. Her path had been marked out by the great lawgiver, Moses, wherein, if she had walked, there would have been no place or people or nation worthy of her envy. Warning was also given of the awful consequences of straying therefrom: yet Israel walked in crooked paths. She frequently wandered out on the highways of corruption, or became entangled in the thickets, tearing her robes on the briars of sin. And though called back toward the path of rectitude by the prophetic pleadings of Jeremiah, the sharp reproofs of Ezekiel, the seraphic fire, and more splendid prophecies of Isaiah, or brought down in humility and repentance by lingering in captivity for a season; yet prophets and captivity, each in turn, were soon forgotten, and Israel strayed still further, blinded by the fogs and mists, until finally she sealed her doom by lifting upon the cross the One perfect example of the law that was sent to lead her to a place of refuge. Then outraged Justice stripped off her priestly vestments, took away her crown and sceptre, slew her children without number, laid her land drear and waste, and turned out this daughter of Zion, refusing even the refuge of oblivion, and compelling her to wander an outcast among the nations—to be a hiss and a by-word for centuries. “O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not? Behold your house is left unto you desolate.”

We would pause and weep over the fate of these great peoples, to whom the knowledge of the true God and his righteousness was revealed; but we must pass on, and take a hurried view of the judgments that overtook great heathen cities and empires of antiquity.

The plains of Assyria and Chaldea were once the centers of the world's activity. On their wide and fertile fields were reared great and populous cities, beautified with gorgeous temples and magnificent palaces, and fortified by impregnable walls of such immense proportions that they were expected to endure forever. Today those plains are barren and parched wastes, and the palaces and walls are shapeless heaps of ruins. This remarkable transformation was not brought about by the natural erosion of time, or

because the "march of empire" has been westward, but is a direct result of the judgments of heaven against the vice, luxury, and gross ungodliness that long held polluted court and highest carnival in their pleasant gardens.

Nineveh, the capital of Assyria, situated on the banks of the Tigris, was for a long time an extensive and populous city. From her gates went conquering armies, to return loaded with the spoils of conquest. Prodigious wealth led to abounding immorality. Luxury and corruption reigned paramount. Cruelty of the most atrocious kind characterized its rulers; she was indeed pre-eminently the "bloody city." At length, however, her course was run. The Assyrians invaded Judea, and soon thereafter "Nineveh was made a desolation, and dry like the wilderness." Jehovah "dug her grave, for she was vile." Even the elements conspired to her overthrow. The river, swollen by tempestuous torrents, inundated part of the city, and washed away a portion of the great wall, affording an opportunity for a besieging army to rush in and take possession. The tramp of Median soldiers was heard in the streets. The inhabitants, who never before beheld a foreign foe, except as trembling captives, fled in dismay. The king, despairing of safety, erected an immense funeral pyre, on which he heaped his wealth, and mounting to the summit, with his wives and servants, applied the torch and perished in the flames. His ashes lay white on the marble floor, mingled with the ashes of the Assyrian empire. A new power had arisen, and the glory and greatness of Assyria were shrouded in everlasting night.

The Tigris still washes the ancient ruins of Nineveh. The setting sun still falls, with his long train of splendid twilight, across the Mesopotamian hills, sinking to rest as gloriously as when their proudest monarch beheld him from the western windows of his palace; but the great people, who for seven hundred years pressed beneath the conqueror's foot the necks of a thousand enemies, has passed into oblivion forever. Where their victorious warriors drove triumphant chariots through the roar of tumultuous thoroughfares, some half savage Kurds, sitting on the broken stones of ancient grandeur, watch a distant flock; and, at the fall of night, the jackal sets up a howl as he issues from his den in the basement of a ruined palace. Sin wrought desola-

tion in Assyria as, finally, if unrepented of, it must in any and every land.

Let us turn now and glance at the empire of the Chaldeans, whose capital city was equally as great as that of the Assyrians, and even more magnificent. If there ever was a city that seemed to bid defiance to defeat and overthrow, it was this city Babylon. For a long time it was the most famous city in the world. Its walls, which were reckoned among the wonders of the world, appeared rather like bulwarks of nature than the workmanship of man. The temple Belus, half a mile in circumference and a furlong in height—the hanging gardens, which, piled in successive terraces, towered as high as the walls—the hundred b azen gates—and the adjoining artificial lake—all displayed many of the mightiest works of mortals concentrated at a single point. In the days of its power, Babylon was the hammer of the whole earth. It demolished cities; it changed dynasties; it made and unmade; it arrogated the prerogatives of a supreme. But all this glory was to perish in a night. Its days were numbered, for, secure behind its impregnable walls, the city lived in wantonness, revelry and wild luxury. Jehovah pronounced its doom, through the prophets of Israel, while yet in the plenitude of its power. The burden of their message was that “Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures.” These predictions have been literally fulfilled. Under the direction of Cyrus, the Persian, whose name had been mentioned in prophecy over a hundred years before, the Euphrates was diverted from its course through the city, and a conquering host rushed under the walls in the river-bed, and in a single night became master of Babylon. This was the last act in the drama of this great Empire, and from that time it began to hide itself under the dust and ruin of the ages. Pools of water and heaps of ruins for centuries have marked the site of this proud queen of cities. A pall enshrouds its precincts, and they are avoided by the Arabian and the shepherd as a place of death and evil spirits. Wild beasts prowl,

and moan, and cry, where the proudest princes once abode, and the loudest of revelers abounded. The natural ambitions of the Babylonians had been quenched in the cups of luxury and lust; they had defied the moral law, and, as a consequence, the "beauty of the Chaldees excellency" faded from the canvas of history like a vision of night.

Other cities and other empires have risen and passed away, but the foregoing is sufficient to demonstrate that the penalty inevitably follows the rejected law. We will pass by, therefore, the lessons taught by the fate of the great cities of Tyre and Sidon, of Athens and Corinth, and the wasting away of the great empires of Egypt and Persia, of Macedonia and Greece, and, lastly, of Rome, the "lone mother of dead empires," for centuries the throne of the world. They, too, were wicked. They, too, are dead. They worshiped the golden calf of luxury and corruption; they tyrannized over the meek and lowly; they were guilty of oppression and pride, and the Lord of Hosts came out against them in the power of his wrath, and levelled them even with the dust. Nothing is left of them but their names and their history, which rise as a monument over their graves, bearing an epigraph of warning to the nations: "As in the sight of God the mountains are as unstable and transient as the clouds, so nations rise and pass away."

See

The cypress, hear the owl, and wend your way
O'er steps of broken thrones and temples, Yel
Whose agonies are evils of a day!
Worlds are at our feet as fragile as our clay.

There is the moral of all human tales,
'Tis but the same rehearsal of the past;
First freedom, and then glory—when that fails,
Wealth, vice, corruption—barbarism at last;
And history with all her volumes vast hath but one page!

An overpowering sensation of reverential awe possesses the mind when contemplating the power and majesty of this great law. All is subject to it, whether great or small. As mighty empires rise and fall at its bidding; yea, as even the orbs of the universe are under its guidance and control, so also even the sparrow fails to fall without its notice. Omnipotent! Omnipresent! "Whither

shall I go from thy power, or whither shall I flee from thy presence? If I ascend into heaven, thou art there; and if I make my bed in hell, behold thou art there; if I take the wings of morning and dwell in the uttermost parts of the sea, even there shall thy hand hold me." O man, canst thou presume to deceive and cheat God, when to him thy heart is like an open book? Thou art abashed at his power, yet remember his love is far more inexhaustible. It springs up as a well of living water unto everlasting life, to everyone that thirsts after it, and drinks thereof. And while his judgments on the nations reveal the power of his wrath, let us not forget that he so loved the world that he sent his only begotten Son, not to condemn the world, but that the world through him might receive salvation.

We turn from the dark history of the past with feelings of sad regret that so many of the sons and daughters of God have had to learn his power by these sterner aspects of his face; but the long night of sin and judgment is drawing to its close, and our hearts give way to rejoicing as we look toward the horizon of the future, where shafts of light even now appear, heralding the dawn of the bright millennial morn, when all men shall dwell in love and peace: protected by the law, because they humbly bow before its shrine.

A MILLIONAIRE'S ADVICE.

The following was printed on one thousand rulers and given away to school children in Central New York recently, the advice being that of George W. Perkins, a millionaire. The words come with force from one who began life in a humble position—that of an office boy in a New York office:

"Too many young men in this country don't want to work hard. They prefer to take things easy, stay up late at night, and lie abed too long in the morning. They never can get ahead that way. Time and conditions may change, but the old rule remains the same, that there is no success without keeping everlastingly at it."

SOME MISTAKES MADE WHILE PREACHING THE GOSPEL.

BY ELDER W. A. MORTON.

“Be ye, therefore, wise as serpents and harmless as doves.” This was the admonition which the Savior gave to his missionaries in former times, and the same counsel has been given in these latter days. One of the best gifts which a young missionary should earnestly seek after is the gift of wisdom, and we have the assurance of the Apostle James that if we lack wisdom, we can ask God, who giveth liberally and upbraideth not, and it shall be given us.

When Solomon was chosen king over Israel, he pursued this course. He prayed to the Lord to bless him with wisdom that he might rule in righteousness. The Lord granted unto him the desire of his heart, and Solomon was a very wise man until he fell.

There are few missionaries who, when they go out to preach the gospel, do not to some extent at least, make failures of themselves. They allow their zeal to run away with their judgment. A few days ago, I heard of a missionary who went into a Catholic chapel. Not content with viewing the inside of the building, he had the boldness to enter a private room, where a priest was attending to the duties of his office—hearing confession. The priest was not a little annoyed at the intrusion, and demanded an explanation, whereupon the elder replied, “I have come to preach to you the gospel of Christ.” I need hardly say that he was promptly shown out of the building.

I know that we have been commanded to preach the gospel,

in season and out of season: but I do not believe that the Lord approves of such conduct as that mentioned above. What would we think of a Catholic priest were he to enter one of our temples, open the door of a sacred place, and interrupt the brethren in the performance of some holy ordinance of the gospel? I am sure that he would receive as sharp a rebuke as the priest administered to our missionary, and he would deserve it, too. Of all men, it seems to me that "Mormon" missionaries should be the most gentlemanly, the most polite and civil; and, as a rule, they are. Indeed, fault has been found with some of them because of these qualities. They have been styled "wolves in sheep's clothing," men who, by their polite and genteel manners, have won the respect of people, and finally persuaded them to abandon the faith of their fathers, and to accept the gospel.

Christ came not into the world to condemn the world, but that the world through him might be saved. Our missionaries are not sent out to condemn the world, but to try and save the people, and if we were to spend all our days preaching repentance, and convert but one soul, how great will be our joy in the kingdom of God with that soul! We have no right to get angry with and condemn the people, if they refuse to believe our testimony. Judgment belongs to the Lord, who has said that he will reward every man according to his works. I know an elder who would get very angry with the people when they would not accept of the doctrines which he taught. I believe if he had had the power, he would have called fire down out of heaven and destroyed a whole city. This is not a good spirit to be in possession of. On one occasion, when Jesus and his disciples were in a certain place, the people treated them rather unkindly, and the disciples said, "Lord, let us call down fire out of heaven, and consume these people." I fancy, I can see the Savior smile as he gently rebuked them, saying, "ye know not what manner of spirit ye are of. I came not to destroy men's lives, but to save them." Missionaries, think of these words of the Master: "I came not to destroy, but to save." Let such be your mission.

"Make to yourselves friends of the mammon of unrighteousness," was another counsel of the great teacher. He understood the philosophy of teaching. He knew that we must first make friends before we can make converts. But not a few of the missionaries

have reversed this rule, and have tried to make converts first, and friends afterward. A number of years ago, there belonged to one of the English branches of the Church a man whose wife was very much opposed to the gospel. Elders had called on her, preached at her, and made her angry. She absolutely refused to allow one of the missionaries to enter her home. Her husband felt this very keenly, but being desirous of living at peace with his family, he requested the brethren not to call again.

About three months after this, a missionary arrived from Utah, and on the following Sunday was introduced to the brother spoken of above. When the missionary was told of the unpleasant state of affairs in this home, he said, "I believe I will go home and eat dinner with that man next Sunday." His companions tried to dissuade him, telling him that he would surely make trouble for the husband, but he refused to be turned from his purpose. At the close of the service the following Sunday, he went up to Brother ——— and said: "Brother ———, I am going home to eat dinner with you, to day." The poor man turned pale, and looked somewhat confused, but was unable to tell the elder that he would much rather he wouldn't come. He seemed to get quite nervous as he approached his home, but the missionary tried to cheer him with some interesting experience. Finally, they reached the house. With a trembling hand the man knocked at the door, and when his wife opened it, before her husband had time to introduce the missionary, the latter was saying, "I am delighted to meet you, Mrs. ———. I have heard the elders speak very kindly of you." She invited him in, and treated him with much kindness. He refrained from mentioning religious topics during the whole of the afternoon. He allowed the lady herself to do most of the talking, (which, by the way, dear brethren, if you want to be called good conversationalists you would always better do) and when he was leaving, she gave him a hearty invitation to call again. And he did call, a great many times, and finally succeeded in getting the the lady to attend the meetings of the Saints. Truly, "a little oil will do more to start the most stubborn machinery than all the vinegar in the world." A few words, in closing this paper.—"Brethren, use more oil and less vinegar."

COURTSHIP AND MARRIAGE.

BY JOSEPH E. TAYLOR, OF THE PRESIDENCY OF THE SALT LAKE
STAKE OF ZION.

We come now to that period called courtship which generally follows attachment or a partial engagement. This was not indulged in nor allowed among the Israelites, in ancient times, to the extent that it is today. There is no question that the surveillance which was exercised by Jewish parents, over their daughters especially, even after betrothal, largely prevented the commital of those wrongs which are far too frequent now-a-days.

While we are fully convinced that less latitude, in this regard, would be the safer and wiser course, yet no suggestion or argument of ours, however forcibly presented, would materially change what might be termed a time-honored custom. Consequently, we are compelled to consider this subject from its present status or condition. It was from this standpoint that Goldsmith says of this peculiar period: "There is something excessively fair and open in this method of courtship: by this, both sides are prepared for all the matrimonial adventures that are to follow."

A great deal of what is called courtship is merely a flirtation with no serious object in view. This is unwise, also dangerous, and should be avoided always. It is during the period of genuine courtship that lovers imagine that the goal of human happiness is reached, that heaven has come to earth. Material things are, for a time, almost forgotten, and the loving couple abandon themselves in thought and feeling to a blissful felicity, which only a stern, cold, cruel world can disturb.

After awhile, however, they awake from their blissful slumbers, and find themselves compelled to give some attention to mat-

ters terrestrial. For, while they feel that heaven is here, earth demands its share of consideration, which is by no means a small one. Having mutually agreed to become husband and wife, they set about making preparations for the "coming event" which will unite in one, two loving souls.

As viewed from a worldly standpoint, marriage is merely a civil contract, and ends with death. But viewed from our standpoint, it means a compact entered into between a man and woman, stamped with the seal of heaven, to last, not only through time, but throughout eternity.

We are informed that a record of every ordinance of marriage performed by God's priesthood in holy temples is kept in heaven. The reason for this is obvious. Heaven is a party to the contract, and, therefore, makes record of this as well as all other things in which it is concerned. Whatever is done in the name of the Lord (and as the holy priesthood can only act in that name and by that authority) our Father is pleased to recognize and sustain. Consequently, a record of the sacred ordinance of marriage, involving, as it does, consequences of the highest importance in this life, and which reach, as we have said, into eternity, should be preserved in the heavenly archives. Bye and bye, the portals to celestial glory will be opened, and we can readily imagine that the heavenly records will first be consulted as to the eligibility of each and every individual who desires to pass the guards who are stationed there. For the flaming sword and the cherubim still keep the way of the "tree of life."

Marriage was instituted and ordained for a specific purpose. The union of our father Adam and our mother Eve was made complete by a special blessing, in which was the command to "be fruitful and multiply and replenish the earth." After the deluge, when the peopling of the earth depended upon Noah and his sons, the Lord repeated what he had said to Adam in these words: "And God blessed Noah and his sons, and said unto them: Be fruitful and multiply and replenish the earth." Unquestionably, this has been implied if not repeated whenever a duly authorized servant of the Lord has performed the sacred ordinance of marriage, thus following the pattern given in the days of Adam and Noah. Not only was man blessed that he might be fruitful in the earth, but

the beasts, the fishes and the fowls also, were blessed by God for that very purpose. (Gen. 1: 20-25; 8: 15-17.)

While Lehi was encamped in the wilderness with his sons, God commanded him to send back to Jerusalem and bring Ishmael and his family, in which were several daughters, in order that the sons of Lehi, as well as Zoram, the captive, might be provided with wives, for the express purpose of peopling the land of promise, (America) to which they were going. Such was the wise provision made by the Lord in this instance. (1 Nephi, 7.)

The one grand purpose of our Father was and is the perpetuity of the race; the continuation of mankind. Children are the "heritage of the Lord."

No greater blessing could our Father have conferred upon Abraham than to warrant him a multitude of offspring. For he said to him: "In blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven." This was confirmed upon Isaac, and Isaac repeated the promise to Jacob, and Jacob bestowed it upon Joseph.

Lehi, a descendant of Joseph, beheld in vision his seed, being as numerous as the sands of the sea, upon the land of promise, which was fully realized in after years. This was strictly in keeping with the promise made to Joseph by his father Jacob. He said of him that he was "A fruitful bough by a well, whose branches run over the wall."

The prophet Nephi says that "Adam fell that man might be, and men are, that they might have joy." We repeat: everything that has been revealed is for the purpose of bringing man into the possession of a fulness of glory; which is attained through posterity. (Doc. and Cov. 49: 15-17.) Viewing marriage from this standpoint, how necessary it is that every feeling and desire, other than to accomplish the will of our Father, should be suppressed and overcome. It is also the design of the Almighty to bring his covenant children into the possession of such physical strength as to prolong their lives to the age that was reached by the early ancestors of our race. We can do this only by observing the laws of our being.

The average length of human life today is about thirty-five years. How necessary, then, that parents should see to it that

they not only preserve their present physical vitality, but seek to increase it, in order that their children may inherit a strength and vital power not only equal, but superior to their own. For we possess within ourselves recuperative powers which, if fully developed, would produce marvelous results in a few generations succeeding ours.

It was predicted by the prophet Isaiah, in speaking of this dispensation, and it has also been revealed in our day, that man should live to the age of a tree. (Doc. and Cov. 101: 30; Isaiah 65: 22.) Is it not a duty devolving upon us to take the necessary steps looking to such a realization? For the goal can only be reached by gradual steps, along the line of that same physical development of which, as we have already said, we are fully capable.

Therefore, we conclude that no Latter-day Saint is justified in indulging in the use of those things that the Lord has said is not good for man, the tendency of which is, to poison the springs of life, and thus transmit to children disease in place of health, weakness instead of strength, and an early death instead of a long life.

One fruitful source of weakened vitality, as well as the loss of mental power, lies in excesses. This evil must be guarded against with equal determination to abstinence in the partaking of these things that have been forbidden because of their injurious effects. We quote in this connection our original proposition: Marriage is a most sacred obligation, ordained by God for the purpose of procreation. Any thing more or less than this cometh of evil, and, therefore, must result in disaster.

To transmit vigorous and healthy bodies to our children should not, however, be the only consideration. Parents are under great responsibility in regard to the proper training of their children, and that, too, along the lines marked out on the revelations that have been given upon this all important subject, and which are most emphatic. (Doc. and Cov. 68: 25-28.) Among the many sayings of Solomon upon this subject, read Prov. 22: 6; 29: 15-17. One of the reasons assigned by the Lord for conferring such great blessings upon Abraham was. "For I know him, that he will command his children and his household after him, and they

shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18: 18, 19.)

When parents have faithfully performed their duty to their children, in this regard, they will be justified; although some of them may become wayward and rebellious, and that, too, despite every effort that is made in their behalf, in which case, such children will be held solely responsible.

Jewish historians all agree that Jewish parents were untiring in their efforts to educate their children in the law of Moses. This, coupled with the teachings of their Rabbis may be assigned as the principal reason why, during so many centuries of time, the Jews have been preserved in the faith of their fathers.

While we award all praise to the Sabbath School, the M. I. A. and other organizations where the principles of the gospel are taught, and recognize not only their importance, but also the benefits we derive from them; yet, we all admit that the most potent influence is that which is wisely and properly exercised at home.

Parents should see to it that their children receive such a thorough gospel training at home that the labors of the Improvement association and Sabbath school teachers are made comparatively easy, as well as the labors of instructors in other auxiliary organizations that have for their sole object the advancement of the youth of Zion.

Secular education, important as it is, cannot be compared with the education of the spirits which dwell in the tabernacles of our children, and came from our Heavenly Father. In short, it is his child, lent to us to see in what manner we will discharge the obligation thus involved. He has stamped upon marriage his divine sanction, and constituted posterity as the highest gift, he can bestow.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Treaty with Cuba.

A very interesting discussion has grown out of the treaty recently acted upon by the Senate of the United States. The treaty provided that 20 per cent be taken off from the tariff on the Cuban sugars that are imported into this country. The treaty was entered into by the President of the United States and sent to the Senate which, by the terms of the constitution, must approve by a two-thirds vote all treaties entered into between this nation and any foreign country.

The treaty-making power, it will be seen, is confined to the President and the Senate, without any reference whatever to the House of Representatives. On the other hand, the constitution provides that all bills for raising revenue shall originate in the House. And tariff is one of the means by which revenues are collected, so that all tariff laws are first taken up in the House. Now the treaty between Cuba and the United States is not intended to raise revenue; but, on the other hand, destroys the revenue; so that if the Senate by its treaty making power could destroy the revenues which the House originates, the constitutional preference given to the House in such matters would be of little value. The Senate, therefore, upon its approval of the Cuban treaty, provided that it should also be "approved" by the House of Representatives.

The question then arises, should the treaty be submitted to

the House for "approval" or for the "action" of the House. There are those who contend that the House can neither "ratify" nor "approve," and that the Senate was therefore wrong in providing, in its ratification of the treaty, that it be "approved" by the House before it should go into effect. To most people, the contention will appear to be purely technical, and that it really does not matter whether the treaty be referred to the House for its "action" or for its "approval."

The interesting feature is the growing demands of the House to take part in the treaty-making power which the constitution gives exclusively to the President and the Senate. The trouble is that very many of the treaties involve the expenditure of money, and the House of Representatives has been given the exclusive right to place the key in the lock of the exchequer. The Cuban treaty does not, however, ask for money, but it asks to destroy revenue, and so the principle is considered the same; and the House has the right to be consulted just as much where revenue is destroyed as where it is created.

South American Republics and the Monroe Doctrine.

In the days of President Monroe, this country announced that it would not look favorably upon any attempt by a European power to acquire new territory in the Western Hemisphere. By this declaration, commonly known as the Monroe Doctrine, the United States made itself a kind of protector for the small republics of Central and South America. But these republics have not always felt favorably inclined to the Doctrine, because, as some of them thought, it was an assumption of authority over them by the United States, and they, therefore, looked with some suspicion upon this country.

For almost a century, not a single one of these republics has ever endorsed the Monroe Doctrine, and, as a rule, their commercial intercourse has been carried on chiefly with European nations. The recent trouble, however, with Venezuela has created some change of sentiment in South America. And now the Argentine republic, through its foreign minister, Dr. Drago, sends word to the United States government an acknowledgment of the Monroe Doctrine, and protests strongly against the right

of European powers to collect by force the debts owed by these small republics to European powers.

All of the South and Central American republics have not been very prompt in the payment of their obligations, and the treatment of their debts by them has sometimes been in the nature of a repudiation. The action of Germany and Great Britain, in collecting the payment of Venezuela's debts by armed force, has given some alarm to other neighboring republics, and this alarm has brought forth the first recognition of the Monroe Doctrine by any South or Central American republic.

The attitude of our country, however, has been conservative in allowing England and Germany, on the one hand, to collect the debts by force, and so determined, on the other, that no territory should be acquired by either of these powers in Venezuela, that the people of South America are beginning to comprehend more perfectly not only our position toward them, but our firmness toward Europe.

We shall be looked to more than ever before for our good will and protection. It must mean, in the end, that new and closer business relations will spring up between this country and South America, and that England and Germany must share the markets, which they almost exclusively held, with the United States. Other republics may follow the example of Argentine, but whether they acknowledge the Monroe Doctrine or not, this country will pursue its time-honored policy with respect to territorial acquisitions, on this continent, by European countries.

An Uprising in Macedonia.

The scimmages and preliminary revolutionary skirmishes in Macedonia clearly show that this Turkish province has abundant inflammable material for war. The discontented Albanians have attacked the Turkish troops, and some preliminary fighting has been going on between them. The Bulgarian revolutionists are also opposing Turkish administration, and are resisting the Turkish troops.

A curious encounter took place between a small band of Bulgarians and the Turks, which shows the semi-civilized methods of

warfare practiced by the Sultan's soldiery. The Bulgarian insurgents had entered the village of Carbintzi, and entrenched themselves in a strongly built house, where they refused to surrender at the command of the Turks. The Turkish commander took a number of Bulgarian peasants from the village, placed them in front of the soldiers, and proceeded to the entrenchment of the Bulgarian revolutionists. The latter opened fire and killed a number of the Turks. To avenge themselves for the loss of their soldiers, the Turks took the peasants, which they had marched in front of them, and put them to death.

Turkey has given assurance to Russia and Austria that she is willing to carry out the reforms demanded by these powers, but the Bulgarians who are stirring up strife in Macedonia will be satisfied with nothing short of war. The Bulgarian revolutionists are placing themselves in an attitude intended to bring upon them the displeasure of Austria and Russia, and the condemnation of the civilized world.

The uprising of the Albanians is most unfortunate for Turkey, because Albania is a wild and mountainous country, and the Albanians are in a position to carry on quite successfully a guerilla war. It is expected, therefore, that the Sultan will do all in his power to pacify the Albanians by means of wise diplomacy, and compel, by force of arms, the Bulgarian agitators to retire from the country. Surely Turkey is entitled to a trial effort in bringing about the reforms the Sultan has promised in the administration of the governmental affairs of Macedonia. The Russian ambassador at Constantinople has commended the action of the Turkish troops, and gives the following statement to the Russian press:

Turkey is solemnly bound to carry out the reform mandate of Russia and Austria-Hungary; and, on our part, we are pledged not to spill a drop of blood for the salvation of the Macedonian malcontents. Turkey will have the right to suppress any insurrection in her own way. In regard to Albania, the Porte does not, naturally, desire to make open enemies of the wild and lawless Albanians, but the Sultan is doing all in his power to reconcile the Albanian leaders with the reform scheme. To this end, he has dispatched from Constantinople to Ipek and Kossovo such influential Albanian chiefs as Bachri Pasha, Risa Bey, Buschra Bey, Bairamama Bey and Numian Effendi, who will no doubt

succeed in persuading their compatriots to accept the new order of things in Macedonia and Old Servia.

Some Good Books For Young People's Libraries.

Young people frequently want to know what books will be most helpful and useful to them. The general desire for reading is growing very rapidly among the young people of the Church, and with the growth of the desire for books naturally comes the question, what books may I advantageously read. There are books of fiction that inspire us, and there are books of valuable information which help us. For many years, people have been discussing those books which they esteemed most helpful in creating a love for good literature. From these discussions, a certain class of books has come to be regarded as standard. But the question of the helpfulness of a book depends very much upon the conditions and circumstances of life in which young people find themselves.

One of the largest publishing houses of our country, Houghton, Mifflin & Co., 4 Park St., Boston, Mass., has published a very large list of books that are peculiarly suited for a home library for young people who are beginning to cultivate literary tastes and habits. There is here subjoined from this large list, some books covering a wide range of subjects which may form the beginning of a young people's library. The books are of large, clear print, and of half-leather binding. The following are sent postage prepaid for 60 cents: *Stories from the Arabian Nights*; *A Japanese Interior*, by Bacon; *Rab and his Friends*, and *Other Dogs and Men*, by John Brown; *The Pilgrim's Progress*, by Bunyan; *Birds and Bees*, and *Other Studies in Nature*, by Burroughs; *Robinson Crusoe*, by Defoe; *A Christmas Carol*, and *The Cricket on the Hearth*, by Dickens; *Poems and Essays*, by Emerson; *The War of Independence*, by Fiske; *Autobiography*, by Franklin; *The Vicar of Wakefield*, by Goldsmith; *Brave Little Holland*, by Griffis; *The Autocrat of the Breakfast Table*, by Holmes; *Grandmother's Story*, and *Other Verse and Prose*, by Holmes; *Essays from the Sketch Book*, by Irving; *Tales of New England*, by Sarah Orne Jewett; *Tales from Shakespeare*, by Lamb; *Evangeline*, *Hiawatha*, and *The Courtship of Miles Standish*, by Longfellow; *The Vision of Sir Launfal and Other Poems*, by Lowell; *Bird-ways*, by Olive Thorne

Miller; *Captains of Industry*, First and Second series by Parton; *George Washington*, by Scudder; *Enoch Arden*, *The Coming of Arthur*, and *Other Poems*, by Tennyson.

The following are sent postage prepaid for 70 cents: *The Last of the Mohicans*, by Cooper; *Two Years Before the Mast*, by Dana; *The House of the Seven Gables*, by Hawthorne; *Ivanhoe*, by Scott.

It should be remembered that many of these books may be obtained at almost any book store in cheaper form, but where a library is begun, the style of the book counts for much.

Reforms in Mexico.

For years, the instability and shifting values of Mexican money have created financial uncertainties and unfavorable economic conditions in that country. One of the greatest needs today, in Mexico, is a substantial money currency. Silver coin currency constitutes the chief money of the country, but the silver is so fluctuating in value, and so low compared with gold, that business and labor interests suffer greatly as a consequence. Recently, Mexico has been considering the necessity of a change on what is to be practically a gold basis; and, to bring about the change, a committee of experts has visited Mexico for the purpose of determining what Mexico can and ought to do. The committee recommends, and the recommendation is likely to be well received by Mexico, that silver coins be kept on a par with gold, by creating a gold exchange fund in certain centers of the country. Silver, then, would be interchangeable with gold because it could be converted into gold at any time. That would be greatly in the interests of the laboring classes whose wages are paid in silver, when a dollar in silver is scarcely worth more than 40 cents in gold. Mexico's credit is good, and the Republic is, therefore, in a position to bring about this important and desirable change. This change, to what would be practically a gold standard, is all the more desirable because of the increasing commerce between that country and the United States. The United States is investing millions of dollars in Mexico, and is, therefore, supplying the country with a large amount of gold.

In addition to the financial changes, intended to put that

country more in harmony with this, the Mexican government has made the study of English compulsory education in its public schools. The leading men of the Mexican government speak English, railroad employees must know the English language, and its commercial value is, therefore, so great that the Mexicans cannot get along very well in a business way without some knowledge of English.

MAKE GROWTH, NOT WEALTH, YOUR GOAL.

The youth who starts out in life with wealth as his ideal is a foredoomed failure. If you would succeed, let growth, expansion of mind and heart and wealth of character, not money-getting, be your aim. Be as large a man as you can make yourself. Broaden your sympathies by taking an interest in other things than those which concern your immediate business. A knowledge of the great world movements, active sympathy with all efforts directed toward progress and the betterment of mankind, and the cultivation of the finer side of your nature—fostering the love of music, art, and literature—will not only enlarge your vision, but will increase a hundredfold your enjoyment of life and your value to society. Do not allow yourself to become self-centered. Give some of your energies to securing better conditions for those less fortunately circumstanced than yourself. Interest yourself in politics. Go to the primaries. Remember that you are, first of all, a man, and then a citizen, and that making a life is man's first duty. Keep your manhood always in view. Never do anything that will throw discredit upon it, and success will mean far more to you than mere money-getting. You will find that culture, the development of your æsthetic nature, will enrich you more than the accumulation of dollars.

If you attain to true manhood; if you have developed along the lines of your higher self; if you have kept growing through all the years, no matter whether you have accumulated wealth or not, you are successful.—*Success.*

EDITOR'S TABLE.

SEVENTY-THIRD ANNUAL CONFERENCE OF THE CHURCH.

The Church of Jesus Christ of Latter-day Saints was seventy-three years old on the 6th of April, 1903! Those who were present to witness the throngs that attended the annual conference, held in Salt Lake City on April 4, 5 and 6, gained some idea of its splendid growth since it was organized with six, and numbered nine baptized members on that April 6th seventy-three years ago. A mere nucleus then; now the representatives alone, from all parts of the western states, Canada and Mexico, number a host in themselves. Then, a few members in one state; now over three hundred thousand people, with prosperous homes and settlements in nearly all the western states, in Canada and Mexico, with missions and colonies in all the states and in many parts of the world, and upon the islands of the sea. Then the Prophet alone with his few followers making known their heavenly message; now fifteen hundred missionaries constantly in the field of the civilized world proclaiming the glad tidings of the gospel of Christ restored through the voice of God from heaven, with thousands of faithful men and women in well-organized, free, and happy communities, eagerly and without pay, teaching the word, and training the young in the way of true temporal and spiritual salvation.

The conference opened with the great Tabernacle packed while every meeting following filled the big building to its utmost limits. On Sunday, the Assembly Hall was thrown open also, and completely filled. Still there were large numbers who could not gain admission. The key note of the instruction was sounded by

President Joseph F. Smith in his opening address on Saturday. He warned the people to get out of debt in these prosperous times, and to free themselves and keep free from burdensome financial obligations, and to avoid mortgages and speculative investments. A second important topic was the need of teaching the young people to be producers, mechanics and artisans, rather than mere followers of the learned professions. This implies manual training and domestic science as part of the education of the boys and girls, so that they may be able to produce something for the general welfare. While he did not in any way belittle scholastic attainments, such as the schools and universities lead the youth to acquire, he pointed out the need of knowing how to cultivate the soil to the best advantage, and of how to make articles needful for the comfort and convenience of the people, and of how to manage the practical affairs of home. These topics were enlarged upon with many illustrations by succeeding speakers, and the impression made will surely result in good. We may look for the more practical side of education, especially in our Church schools, from this time forth. The nobility of practical labor, and the contentment arising therefrom, will be more clearly manifest among the people.

During the meetings a large number of presiding brethren from various quarters of the Church reported the condition of the people; and their speeches, which were marked by a spirit of zeal and enthusiasm, were significant as showing the increase of faith and good works, as well as the growth of the people. In one part of Idaho, where only a few years ago one ward existed with two hundred souls, five stakes have been organized, each with a population of from five to six thousand souls. The people were generally faithful, moral, temperate, enjoying peace and the spirit of the gospel. There were, of course, exceptions, but these stood out as conspicuous warnings proving the general rule.

The Seventies were doing a great work in proclaiming the gospel to the nations, and incidents were related showing the self-sacrifice that individuals are making for the gospel's sake, which in the aggregate amounts in a year to hundreds of thousands of dollars. Men and women show more faith, self-denial, and greater sacrifice of labor, means, and convenience, in the missionary work

of this Church than is shown by any other church or people in the world. This labor of the Latter-day Saints stands apart and alone, a striking testimony of their faith in the divine work as revealed and established through the Prophet Joseph Smith—and their earnest belief in the doctrines, ordinances, organization and spiritual gifts therein enjoyed. President John R. Winder made a strong plea for marriages within the Church, and dwelt upon the evil of young Latter-day Saints being unequally yoked together in marriage with people not of their faith.

A striking part of the program was President Smith's closing remarks, in which he testified earnestly of the desire of the Saints to be model citizens, to their patriotism, and the love we bear for our country and her institutions; and our desire to support the government in its righteous efforts to carry liberty to other nations and to the islands of the sea. Some of the enemies of the Church, and especially interfering and meddling ministers who malign and misrepresent the Saints, were vigorously denounced as hypocrites, and raving wolves in sheep's clothing; and yet the people were asked to treat them right, and to contend for the liberties and rights of all people, good and bad, and even to follow the admonition of Christ in relation to those who lie about us and spitefully use us. He denounced the liquor traffic, and declared that no Latter-day Saint did or could engage in such a disgraceful business. Any one pretending to be a member of the Church so engaged should be immediately cut off from the Church. Temperance, virtue, chastity, cleanliness in person, home, speech and spirit, were enjoined upon the people in stirring, practical sentences, that made a deep impression upon the hearers, and that will find lodgment in the hearts of every true believer. The spirit of the great gathering was for the promotion of thrift, integrity, honor, righteousness, mercy and peace among the people; and for the gaining of practical knowledge, intelligence, and the spirit of the gospel of Christ. This desire will permeate the whole Church, for there were present representatives from all its stakes, and from many of the mission fields in various parts of the world. The Priesthood held two important meetings, where the real work of progress was impressed upon the leaders.

The Relief Societies, Sunday Schools, Improvement Associations, and other auxiliary organizations, were well represented, and some of them had their annual gatherings in connection with the conference. Several of the missionary societies also met and enjoyed old times, notably the Polynesian society, which gathered one evening in the Assembly Hall, where a display of curios from the islands of the sea was among the attractions.

For the first time in the history of the people, a United States senator who is a member of the quorum of the Twelve, spoke to the people—Hon. Reed Smoot. His instructions were practical, relating to the need of cleanliness—moral and personal, and to the evil prevalent in the world, of preventing offspring, a disease that was even creeping into some of the wealthy homes of the Saints. He denounced it as a curse upon mankind, and thanked God that the chief of our nation, President Roosevelt believed in children, and was a man of family.

A curious incident was the visit of Carrie A. Nation, who has gained national notoriety as a "saloon smasher," to one of the meetings. She spoke to a number of people, in the Tabernacle, at the noon recess on Monday, being introduced by Elder Nephi Pratt, president of the Northwestern states mission.

The music and song of the world-famous Tabernacle choir was of the usual standard of excellence, and added to the joy of the gathering. Altogether, Zion is growing, and her children are expanding in faith and good works, earnestness and devotion, as they are increasing in importance and numbers.

The missions in Europe and Japan, with Apostles Francis M. Lyman and Heber J. Grant as presiding authorities, were remembered in the prayers from the stand, and the utmost good feeling goes out from the center of the Church of God, where stands his divine temple, to all the workers in the nations, and to all the Saints in the covenant of Christ, the world over.

LOVE AND LAW.

If one were to listen to all the complaints that brethren are inclined to make against brethren, trouble would never cease. Some people seem to be so constituted that there is no rest with

them unless they are engaged in stirring up some complaint, forgetting that in this world all men are imperfect, and we must forgive and forget, and still go on loving, to be really happy.

John, the apostle of love, admonished the saints formerly to "love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." The same apostle went further, declaring that "if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It was the idea in ancient Israel that God was to be feared, and that one's enemies were to be hated. Because the Moabites met not Israel with bread and water in the way, when they came out of Egypt; and because Balaam was hired to curse them, Israel was commanded to "not seek their peace nor their prosperity all thy days for ever." But Christ taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." It was one of his main teachings that we love our fellows. Not only did he come to men with the great doctrine of love upon his lips, but he taught us that our Father in heaven is full of mercy and love for his creatures—he was not the harsh Jehovah that Israel feared, but the loving Father whom we as children may approach, feeling sure that he is full of mercy and love as well as justice and judgment.

In our dealings with each other let us seek to combine these qualities, as they are combined in God, and manifested in his Son Jesus Christ, our example. Christ revealed the Father both as judge and parent—the embodiment of law and love. Law is inexorable; but it is sweet to know that in the judgment it will be tempered by the mercy of a loving, merciful Father.

You have all read of the proud Roman, a newly-elected prætor, arrayed in regal garments, bearing his ivory scepter, and preceded by the lictors, taking his seat upon the throne, when his two sons were brought before him and convicted of the crime of treason. The proud Roman showed no hesitancy in pronouncing the sentence of death, and the two young men were slain in the presence of the father.

Then, also, we have the story of David, and his rebel son. His parting words to Joab, as he stood by the gateside and saw his army come out by the hundreds and thousands, was: "Deal gently, for my sake, with the young man, even with Absalom." The king sat anxiously waiting for tidings of the battle. At length the watchman descried a messenger running toward the city, and behind him still another. The first courier hailed the king with glad news of victory. But David's only question was: "Is the young man Absalom safe?" The messenger returned a prudent but evasive answer: "I saw a great tumult, but I knew not what it was." Then came the second, and kneeling before the king announced: "Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee." But still from David's lips there comes the same question: "Is the young man Absalom safe?" Then the messenger tells the truth, and all we see is an aged man, moved with agony of heart, climbing the stone staircase to his chamber, there to weep, repeating as he went the refrain of a broken heart: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

The Roman had sunk the father in the judge; and David, the judge in the father. Bethlehem, the city of David, became the birthplace of the Messiah; and Rome became the author of a great system of jurisprudence, and thus the cities stood as far apart as the men which anciently represented them—one was a nation of law, the other of religion.

In Jesus and in the Father these two attributes of love and law are combined. God is father and judge. In the gospel of Christ the two ideas are united—its edicts are neither weak nor pitiless. We may know of a surety that all men shall be judged aright, according to the law, which will be tempered by a just, merciful and loving Father. But it is his right to judge. We are commanded to love one another, and even our enemies, and to obey the law. We are also commanded: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." This is good advice to the man who is ever complaining. Let it be remembered that where judgment between brethren is necessary to be pronounced, it should be given in the way pro-

vided by the Lord, by his priesthood, his authorized representatives. Individuals have no right to set themselves up as judges of their fellows: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Let us, brethren, love one another, and exercise patience and forbearance, avoiding judgment except when called upon to render it, and then tempering the law with a father's love. The Latter-day Saints must be promoters of both law and religion, as exemplified in the justice and mercy of God.

Joseph F. Smith.

PRESIDENT BRIGHAM YOUNG.

When, on Saturday night, April 11, 1903, death relieved Brigham Young, the president of the quorum of the Twelve Apostles since October 17, 1901, and a member of the quorum since 1868, the Dread Messenger claimed a servant of the Lord who was not yet ready to go, and with whom the Church and people as reluctantly parted. In his last illness, which disabled him from taking much part in public affairs for many months, it was his constant desire that he might yet remain a number of years to complete the labors which he felt he had yet to perform—labors which he said his father, the great pioneer and founder of Utah, wished him to accomplish. But the Lord willed it otherwise, and he was called to meet his God, his father, and the apostles and saints beyond, to report what he considered an unfinished mission, but which, in the estimation of those who best knew him, abounded in a harvest of many precious jewels of achievement.

Born in Kirtland, Ohio, December 18, 1836, he has ever been a conspicuous character in the trying conflicts that transplanted the Saints from their eastern homes into Utah and the far West, as well as in the more severe battles and hardships experienced in pioneering cities, fields and gardens in their desert abiding place.

He was early "one of the boys" who feared no exploit, and who did his duty, no question how difficult, with a light heart and a gay

spirit that kindled hope and enthusiasm in his companions. This leading characteristic of his life continued with him through the years; he was full of hope, joy, and beguiling song, and delighted in merriment, anecdote and story. The writer had the pleasure of traveling in a mission field with him under trying circumstances. President Young was suffering great pain from a disease of the throat, but while he was yet almost unable to speak, he told amusing tales and anecdotes, abounded in laughter, song and joke. "How can you feel so happy under such circumstances?" was asked. His reply was, "I sing, and play with words, to avoid melancholy." That was his nature: he covered his own troubles with a cheerful countenance that he might inspire other men with joy. He was kind, and loved to see all about him happy. He was as true as he was kind; as faithful to his covenants as he was full of integrity for the truth, and devotion to the cause which he loved. Plain and outspoken, he possessed a deep hatred for cant and hypocrisy. He filled, always with honor, many important and difficult missions, both in colonization, proselyting, and pioneering, and, while he made mistakes, as all men do, he was never known to depart so far from the line of duty, but that when the critical moment came, he was always on hand and in line on the side of right and honor. His whole life was devoted to the Church, and he died possessing little of this world's goods, but with firm hopes of eternal riches where moth and rust do not corrupt, nor thieves break through and steal.

As long as the wonderful story of the Latter-day Saints from Missouri and Nauvoo, to the opening of the twentieth century in Utah, is perpetuated in the pages of history, the name of Brigham Young, Jr., will be held in honored remembrance, for he was of them, and for them, and with them in every hardship and vicissitude. His life, sympathy, and labors are interwoven with theirs, and have become conspicuous threads in the fabric of their temporal enterprises and religious exploits.

NEPHI W. CLAYTON.

The work of the General Secretary of the Y. M. M. I. A. devolved upon assistant secretaries Richard W. Young and George

F. Gibbs for some time after the departure of Elder John Nicholson, the first secretary, on his European mission. On the sixth of April, 1880, Heber J. Grant, whose portrait is found in volume 5 of the IMPROVEMENT ERA, was appointed the second secretary. Two years thereafter, on the eighth of October, Nephi W. Clayton, whose portrait is printed in this number of our magazine, was chosen for the place. He continued to serve as the third general secretary until October, 1887. His assistant, Joseph A. West, an early and enthusiastic worker in the cause of mutual improvement, was appointed in April, 1885, at the general conference held in Logan.

Nephi W. Clayton is the son of William Clayton, the "Clerk of the Pioneers," and Augusta Braddock, and was born in Salt Lake City, Utah, October 8, 1855, where he received his education in the common schools. When twenty-one years of age, he was appointed Territorial Librarian, which office he held until the year 1891. In 1880, he was elected Auditor of Public Accounts and Recorder of Marks and Brands to which offices he was re-elected for several terms, holding them until 1891, when the U. S. Supreme Court decided that the officers were appointive and not elective.

It was at this time that he decided upon entering upon a business career, and he became interested in the Inter-Mountain Salt Company as its manager. This position he held with marked success until the company was consolidated with the present great concern, The Inland Crystal Salt Company, in the year 1898. He then became manager of the consolidated company which position he has held up to the present time.

When, in 1892, the Salt Lake and Los Angeles railway was projected, he was appointed and set apart to build that road and the Saltair pavilion. He succeeded in finishing the road in 1892, and in June, 1893, the pavilion on Saltair beach was completed and opened for business. He was then appointed manager of both the railway and the beach company, which place he held until March, 1900.

Besides his interest in the salt business, he is at present president of the Brigham Young Trust Co., and of the D. O. Calder & Sons' Company, and a director of the Saltair Beach, and Salt Lake and Los Angeles Railroad Company.

IN LIGHTER MOOD.

These are what may be termed "Questions and Answers":

What is the longest word in the English language?

Answer: Beleaguered, because it has a league between its first and last syllables.

If the postmaster should visit the Zoo, and there be eaten by the animals, what time of day would it be?

Answer: 8 P. M.

Why is a race horse like a sugar plum?

Answer: The faster you lick it the faster it goes.

How does a farmer get water in his watermelons?

Answer: He plants his seeds in the spring.

Why is a hen sitting on the fence like a cent?

Answer: Because there is a head on one side and a tail on the other.

Cholly—What did your father say when you told him that my love was like a broad and impetuous river?

Edith—He said, Dam it.

Old Gentleman—So you think my daughter loves you, sir; and you wish to marry her?

Dudeleigh—That is what I called to see you about. Is there any insanity in your family?

Old Gentleman—No, sir; and there's not going to be any.

A teacher in the juvenile department of a Sunday School in Rockland, Mass., inquired of his class:

"What did the lame man ask Peter and John for?"

"Alms," promptly answered one of the lads; whereupon another boy thoughtfully followed with:

"If I had been in his place, I should have asked for legs."

"What is an orphan?" asked the teacher of the class in definitions. Nobody seemed to know. "Well, I'm an orphan," said the teacher, seeking an illustration that would not reveal too much. At this a hand popped up and the owner of it exclaimed: "An orphan is a woman that wants to get married and can't."—*Harper's Magazine*.

OUR WORK.

ANNUAL REPORTS.

Presidents of associations and their secretaries are reminded that the June conference of our associations will be held on the 29th and 30th of May and the 1st of June, in Salt Lake City. Blanks for the annual reports have been mailed and have been in the hands of the officers since the early part of April. It is desired that we have a report from every stake of Zion not later than the 15th of May, which is the last day of grace. We desire to have a complete report, and trust that the assistance of the secretaries and officers, and their co-operation, will be given, so that this year we may hear from all the stakes of Zion. Do not delay getting right to work upon receipt of the report blank, and have the matter off your hands, so that it may be in the office by the 15th, to give ample time for the general secretary to prepare his annual report for the conference. This is an important matter, and the promptness with which it is carried out will, in a great measure, determine the life and energy of the officers. Please see to this matter at once.

SUMMER RECREATION.

Our associations have adjourned for the summer vacation, and will meet only monthly conjointly with the young ladies. It is desired that these conjoint meetings be made as lively and attractive as the best talent can make them; and also that the young men will take part, and not leave the exercises all to the young ladies. Throwing all intellectual and social work aside is a fault frequently committed by the young men in our settlements.

But aside from these conjoint gatherings, we desire to impress upon the members of the young men's organizations the value of the recreation that comes from reading, and advise them to make it a point to read one or more good books during the summer. The old excuse that there is no time to read can neither be upheld by good argument, nor is it true. In mere waiting and lingering, there are few young men who do not waste enough time, in a season, mornings, noons and evenings, for reading a half dozen good books. Many men of note in our country's history gathered a liberal education by making use of

their spare moments for study. Reading need not and should not interfere with the more strenuous outdoor sports which are so needful and useful for boys and young men; but we urgently advise them to try also the pleasing mental exercise and recreation to be found in reading.

The General Board suggests to presidents and officers of associations that each member of the association be urged, in a special meeting or in one of the conjoint meetings, to select a good book and read it during vacation, and later report to the president of his association what book he selected, that he read it, and how he enjoyed its contents. We should be pleased to hear from the presidents what results were obtained from such a course.

For the benefit of those who wish to carry out this suggestion, we refer to a list of books in this number of the ERA, given by Dr. J. M. Tanner, superintendent of Church schools, and containing works suitable and valuable, as well as interesting, entertaining, and instructive, for young people to read. Other books will be named hereafter. You will notice that the standard Church works are not named, because it is expected that all shall read them without being urged. It is true, however, that there are many boys over fourteen years of age, and even as old as twenty, who have not read the main text of the Old Testament, nor perhaps the New Testament complete. This may also be said of the Book of Mormon. Such boys and young men have a pleasant task before them, and they should not neglect it a day longer. Begin now, and do not quit until you have read these books from beginning to end. But after you have once read them through, reading the Bible and Book of Mormon is the task of a lifetime, in which part of every day profitably may be spent.

Great care should be exercised in the selection of books for reading. For, as the habit of reading good books is of incalculable benefit, so is the habit of reading cheap story papers, and vicious novels of infinite injury. No boy should trust entirely to himself in this matter, for he may make a mistake that will take him years to correct. Remember a good habit is formed just as easily as a bad habit. Be sure that the habit you are about to form is good.

FRIENDS IN JAPAN.

Elder Sanford W. Hedges, one of the five Utah boys, who is with Apostle Heber J. Grant in the Japanese mission, has been staying with an interpreter of English, French and Russian for the Japanese Court, in Tokyo. This accomplished Japanese gentleman, whose name is Katsutaro

Nirayama, has become greatly interested in the young man, and particularly with the spirit of peace and good will that accompanies him. It will delight the boys to know what Mr. Nirayama has written in true oriental style to Elder Hedges' father, Mr. W. S. Hedges, in a letter dated Tokyo, Japan, March 20, 1903. Here is a selection from the letter which the ERA has been permitted to print:

"I will write a few lines to you. I have never met with such a dear friend as your son, who has had such a warm heart, or who has manifested such kindness as he has done. We are in love with his disposition. My household has become a paradise since he has lived with us; and we always have a nice time in associating with and partaking of his genial spirit. I think his is a precious gift of the heaven. I can not tell you how we are comforted with him. He is becoming proficient in Japanese: meanwhile, I heard he will roam every country to preach gospel, so he left my home on 5th inst., but I hope he will be my friend for eternity, and I am praying every day he will accomplish his object. My wife sends kind regards to you and your family. I am your friend,

KATSUTARO NIRAYAMA."

THE ANNUAL CONFERENCE.

The annual conference of the Young Men's and Young Ladies' Mutual Improvement Associations will be held in Salt Lake City in early June.

The General Board desires a full representation of the officers of the associations at this conference. Matters of great importance to the young men will be discussed, and announcements made concerning the labors of the season coming. No worker can afford to miss the instructions that will be given at this conference. Every association in the Church should have at least one representative there, and as many members as possible, while the superintendents of all the stakes particularly, should be in attendance.

The railroads will issue the usual rates in time for the presence of all who desire to come, and the dates will be announced in the daily papers.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*March 16*—Col. A. B. Hayes was confirmed by the U. S. Senate as Solicitor for the Internal Revenue Department and entered upon his duties.....17—The first meeting of the State Irrigation Com., decides to concentrate attention upon the Utah Lake Reservoir..... Bishop George H. Maycock of Springville, died.....18—Salt Lake was visited by a heavy snowstorm.....19—Dr. Milton H. Hardy reports 341 patients in the insane asylum, and recommends Dr. Daniel H. Calder as assistant medical superintendent; the State Commissioners approved the recommendation.....20—Chairman Jas. H. Anderson returns from Washington and says no further fight will be made upon seating Senator Reed Smoot.....21—The Methodist ministers of Utah ask for the removal of Rev. J. L. Leilich on account of alleged hard treatment of them.....Col. H. B. Maxon arrives to arrange for the Irrigation Congress at Ogden, and announces the resignation of Col. E. F. Holmes as presidentThe death of pioneer Levi N. Kendall at Mapleton, March 10, leaves only 20 survivors of the band of 1847.....Geo. W. Boyd, born Pennsylvania, Oct. 30, 1826, a pioneer of 1848, died in Salt Lake; and A. F. McDonald, born Scotland, Sept. 11, 1825, an active colonizer, who came to Utah in 1854, and has resided in Mexico since 1884, died in Casa Grandes, Chihuahua23—George A. Sheets was nominated by the Mayor and confirmed Chief of Police of Salt Lake, by a majority of councilmen present. Mrs. Eliza Johnson, born England, Feb. 19, 1841, died in Salt Lake.....24—George A. Sheets takes possession of the office of Chief of Police.....The Utah Sugar Company is about to import 100 Japs from Oxnard, Cal., to work as beet thinners.....25—A Southern Pacific engine sinks into the lake on the Ogden-Lucin cut off, killing Fireman Robt. W. Watson of Menan, Ida.....Thomas Doxey, born England, Mar. 27, 1829, a pioneer and leading citizen of Weber county, died in Ogden.....26—Work begins on the Malad branch of the Oregon Short Line at Corinne.....28—Bishop Warren of Denver orders Rev. Dr. J. L. Leilich removed from the position of superintendent of the Utah mission of the M. E. Church.....29—Senators Kearns and Smoot arrive from Washington.....The directors of the Mammoth Reservoir and Canal Co. decide to finish the building of the great storage reservoir.....Hannah M. Simmons, born England, March 13, 1810, died yesterday in Kaysville.....30—Jane Allman, born England, March 12, 1815, joined the Church in 1843, a pioneer of 1850,

died in Provo; and Tabatha Child, born England, June 3, 1824, a pioneer of 1854, died in Springville.....31—Wm. Clegg, born in England, 82 years old, known as the "Springville poet," a pioneer of that place, died.

April 1—Surveyor-General Edward H. Anderson received orders from Washington to proceed with arrangements for letting contracts for the survey of the Uintah Indian reservation, for which the 57th Congress appropriated \$108,000.....A snow slide in Provo Canyon 90 feet deep and a half mile wide blocks the railway and temporarily dams the river.....The L. D. S. basket-ball team again defeats the Colorado team, 18 to 13.....2—Congressman Joseph Howell disposes of his home and interests in Wellsville, and will remove to Logan.....Gov. Wells designates April 15th Arbor day.....3—The Board of Education for Salt Lake City decides to close the public schools May 4, for lack of funds....."Corianton" is played to a large audience in the Salt Lake theatre with Alphonz Ethier in the title role.....4—The 73rd annual conference of the Church convened.....Representative Barrett of Beaver lies critically ill at St. Marks as result of a stroke of paralysis.....The First Presidency print their reply to the Swedes.....5—Large crowds attend conference.....Peter Later, born England, May 30, 1835, died in Rigby, Ida.....6—Carrie A. Nation, the "Kansas saloon smasher," staid five hours in Salt Lake.....Conference closed, the priesthood meeting at night being largely attended.....7—The contract for the erection of barracks at Fort Douglas was awarded at Washington to G. W. Atkinson and Son for \$110,880.....T. D. Lewis is appointed additional Judge for Third Judicial District by Gov. Wells.....S. W. Sears, born England, March, 1844, a director and secretary of the D. A. & M. Society, and well known Utah business man, died.....Chauncey G. Webb, born New York, Oct. 24, 1812, maker of the wagon used by President Young in crossing the plains, died in Salt Lake.....8—Director J. H. Murdoch of the Weather Bureau leaves for Galveston.....9—The new city directory shows the population of Salt Lake and suburbs to be 87,842.....11—Brigham Young, President of the quorum of Twelve Apostles, born Kirtland, Ohio, Dec. 18, 1836, died.....Hans Mathias Nisson, born Denmark, June 8, 1823, a pioneer of Ephraim, died.

DOMESTIC—March 16—The itinerary of President Roosevelt's western trip is made public.....17—The Senate ratifies the Panama Canal treaty by a vote of 73 to 5.....The President appoints Dexter North, Director of the Census, to succeed Wm. R. Merriam, resigned.....18—The Coal Strike Commission submits its report to the President.....The hearing of the Northern Securities Company suit begins in St. Louis.....19—The Cuban Reciprocity treaty is ratified by the Senate and referred to the House, by a vote of 50 to 16. The Senate special session adjourns.....20—The President reappoints W. D. Crum, collector of customs at Charleston, S. C.....21—The report of the Anthracite Coal strike Commission is made public.....Marcus Braun, New York, is appointed by the President to go abroad and study emigration conditions under the new law.....22—Dr. Parkhurst denounces General Funston for the capture of Aguinaldo by deceit.....24—The bill providing for a 1,000-ton barge canal to

cost \$101,000,000 is passed by the N. Y. state senate, and later in the assembly; the National Packing Co., with \$15,000,000 capital is announced.....25—President Roosevelt declines Kaiser Wilhelm's invitation for the North Atlantic fleet to visit Germany.....General Wood is relieved from further duty in Cuba, and is placed in command of the military department of Mindanao, P. I.....26—Col. Geo. H. Burton is selected by the President for Inspector-general of the army.....27—In an interview Admiral Dewey gives his opinion of the German navy, comparing it with that of the United States.....A local option liquor license law is adopted by New Hampshire after 58 years of prohibition.....28—The cotton mills in Lowell, Mass. shut down, leaving 20,000 hands idle.....Admiral Dewey explains to the President his recent interview on the German navy.....29—The new rules for immigration are made public.....30—The strike of textile operators at Lowell, Mass., begins.....J. Pierpont Morgan predicts that our present prosperity will continue far into the future.....31—Dr. Crum takes office as collector of the port of Charleston, S. C.....The mayor of Seattle, Wash., and the chief of police, are indicted by the grand jury for alleged malfeasance.

April 1—President Roosevelt starts west.....Many strikes are reported in all parts of the country.....Judge Adams dissolves the injunction restraining the trainmen from ordering a strike on the Wabash.....2—President Roosevelt speaks in Chicago on the Monroe doctrine.....Wm. E. Bainbridge, Iowa, is chosen U. S. representative in the American-Venezuelan Arbitration Commission.....3—The President speaks on the Trust question in Milwaukee.....The hearing in the Union-Southern Pacific suit ends at Nashville.....4—The President speaks in Minneapolis on the Tariff question.....5—President Roosevelt spends the day in Sioux Falls where he speaks to 4,000 children, advising them to work hard and play with energy.....6—The President spoke on The Wage Worker and the Farmer, in Sioux Falls, S. D.....The Harriman interests won in the suit for the control of the Southern Pacific... Three U. S. Commissioners were removed for alleged frauds in land deals in Oregon.....7—Carter Harrison is re-elected mayor of ChicagoThe President speaks at Fargo, N. D. on the Philippines and the Army.....8—A cyclone three miles wide sweeps over Arkansas, destroying houses, and endangering lives.....The President is in the Yellowstone Park.....9—The U. S. circuit court of appeals enjoins the Northern Securities Company from voting stock of the Great Northern or Northern Pacific.....The explosion of a 12-inch gun on the battleship *Iowa* kills three and injures five men.

FOREIGN—March 14.—A commission headed by Minister Van Plehve, is appointed to carry out the Czar's reforms.....15—Italy appropriates \$100,000 to participate in the St. Louis Exposition16—Salvador and Guatemala agree to arbitrate their differences.....17—Venezuela pays the first instalment of the German claim.....Sir Thomas Lipton's new cup challenger *Shamrock III* is launched at DunbartonA serious rebellion breaks out in Uruguay.....18—The German Reichstag appro-

priates \$375,000 of the \$750,000 to be expended for the St. Louis Exposition.....19—Secretary Chamberlain declares that 100,000 Boers have been repatriated, and that Britain is giving \$75,000,000 to the new colonies for their resettlement.....20—Charles Godfrey Leland, American poet, journalist, and humorist, died in Florence, Italy.....21—President Castro of Venezuela resigns.....Further appropriations to relieve the distress in North Sweden are asked for by the Swedish Riksdag.....22—The Congress of Venezuela declines to accept Castro's resignation, and asks him to reconsider his step.....Peace is signed between the government of Uruguay and the rebels.....The Rev. Frederick William Farrar, Dean of Canterbury since 1895, died in London, in his 72d year.....China and Cuba provide for an exhibit at St. Louis.....23—Violent eruptions of Mt. Soufriere, St. Vincent, continue.....24—The French Chamber of Deputies expels the religious preaching orders from the country.....25—The Irish land-bill passes its first reading in the House of Commons.....Consuls in London fall to the lowest price on record 89½.....Castro withdraws his resignation of the presidency of Venezuela.....26—The Carthusian Monks ask to remain in France, but are refused by the Chamber of Deputies.....*Discovery*, the British antarctic ship, reaches the farthest south.....27—The Bulgarian Cabinet resigns.....The text of the Irish land-bill is made public in London.....Nicaragua revolutionists capture several steamships on Lake Nicaragua, and the rebels in Uruguay accept the government's peace terms.....28—The Cuban Senate adopts the reciprocity treaty as amended by the U. S. Senate.....Admiral Dewey is criticised in Germany because of his remarks on the German navy.....30—Measures for relief of Russian peasants are inaugurated at St. Petersburg.....Thos. W. Cridler, representative of the St. Louis fair, is received in special audience by the Czar.....31—The Albanians are defeated by the Turks at Mitrovitsa; and a new Bulgarian ministry is formed, while the Czar warns Bulgaria, and gives arms to the Montenegrins.....King Oscar, after a severe illness, resumes the reins of government.....*Shamrock* III is given a trial spin at Gourock, Scotland, and proves a fast boat.

April 1—A rebellion breaks out in Albania against the Turkish reform scheme.....2—The Venezuelan Congress authorizes Pres. Castro to carry out the obligations of the Washington protocols.....King Edward arrives at Lisbon, and Emperor William, at Copenhagen as guest of King Christian.....3—Serious fighting occurs in Albania between the Bulgarians and the Turks.....The work of disbanding the religious orders of France is begun, and nuns solicit refuge in Louisiana in view of their expulsion from France.....4—Rioting occurs in Madrid by workmen and students against Premier Silvela and the Spanish Ministry.....5—Emperor William leaves Copenhagen for Kiel.....A new Cabinet is formed in Haiti.....Chinese rebel leaders agree to peace for a money consideration.....6—A general labor strike is proclaimed in Holland.

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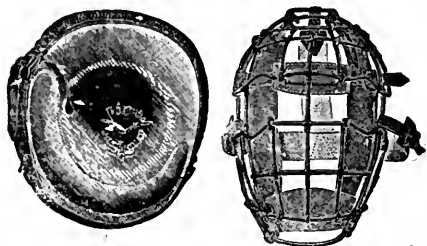
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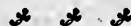
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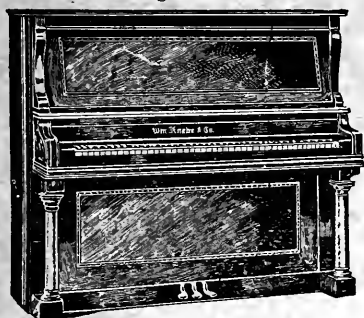
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